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The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., June 3, 1926

VOLUME XXVIII, No 21

OLD SERIES VOLUME XLVIII.

HAT?

Mississippi Baptist Assembly

HERE?

Gulf Coast Military Academy, Gulfport, Miss.

HEN?

Saturday, August 7th through Friday, August 13th.

HO?

Dr. Bassett for Inspirational addresses; Dr. Tidwell for Bible Study; Mr. Phillips of Nashville, Organized Class work; Dr. Drummond of Fort Worth for Sunday School work; Mr. Alvin Doty to lead the singing, with B. Y. P. U., W. M. U. and Sunday School work for each department.

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For rest, recreation, wholesome fun and mental and inspirational uplift.

Methodists in Mississippi have reached \$200,000 of the \$500,000 being raised for Whitworth College.

The crown prince and princess of Sweden are visiting America on their round-the-world trip. He will have no complaint to make of our prohibition law, as he is a total abstainer.

The Convention at Houston was preceded by a hail storm at Dallas in which it was reported that hail stones were as big as baseballs. We didn't see them; but something settled the dust.

Mrs. McPherson of Los Angeles, an evangelist who was ordained by a Baptist church contrary to the advice of a council, was drowned or disappeared from her seaside resort in California, last week.

The final service was held in the old building of the First Church, Jackson, on last Sunday, and the work of removing furniture and tearing down the old house was begun early Monday morning. The "sadness of farewell" was changed to gladness by the prospect of getting into the great new temple now under construction. However, it will be necessary for the congregation to worship for several months in the Central High School Building. Dr. W. A. Hewitt preached a tender and appropriate sermon, summoning many memories. There were 25 present who attended the opening service in the old building. Dr. J. P. Wall was the first baptized in the baptistry of the building now being demolished, the second was Mrs. J. C. Hardy, nee Whitfield, who with Dr. J. C. Hardy was the first to be married in the building.

Pastor F. W. Roth was recently presented a Ford Sedan by appreciative members of his church at Cleveland.

Kerlin Caughley, son of Rev. J. T. Caughley, Macon, won the Southern Inter-scholastic Championship in the 100-yard low hurdles, and set a new record for the distance. He is a student at Tupelo Military Institute.

Don't think you are the only one "misunder-stood". Even an editor has a few small woes. If he consistently and honestly advocates the denominational program he is charged with being merely a paid spokesman for the machine. If he is audacious enough to point out some mistake made by an eminent brother, then he is a bolshevik, and a follower of—no names mentioned. But there is some pleasure in having a and the will to speak it.

The Northern Baptist Convention voted down the amendment offered a year ago which provided that only those churches should be represented in the Convention which required immersion as a condition of church membership. Instead, what is called a compromise amendment was adopted which says that those churches which regard immersion only as scriptural baptism shall be entitled to representation, and that only immersed persons may be messengers. The difference seems to be slight, but it admits messengers from churches receiving unimmersed persons to membership, although these churches think that only immersion is scriptural. That is these churches regard immersion only as baptism, but do not require it for church membership, leaving that matter to the candidate.

In the declamation contests at Mississippi College last week the Freshman medal given by W. E. Farr was won by Mr. W. H. VanLandingham of West Point; the Sophomore medal, called the Wallace Medal, was won by Mr. W. L. Compère.

The determination of the federal government to make state and county officers federal agents for the suppression of the liquor traffic has aroused the ire of the wets and the hope of the drys.

Millsaps College (Methodist) in Jackson received \$25,000 from Mr. W. S. F. Tatum of Hattiesburg in addition to \$100,000 he had previously given on endowment of a special chair. Mr. B. B. Jones gave \$20,000 to be used in any way the trustees desire and two business men of Jackson gave \$1,000 each.

Dr. Fuller, Home Board Evangelist, introduces Brother Robert Harkness to our Southern Baptist people, saying:

He is a composer and pianist of world-wide fame. He was converted in 1902, in Australia, under the preaching of Dr. R. A. Torrey. Following his conversion he traveled for seven years with Torrey and Alexander, visiting Australia, New Zealand, India, Egypt, Great Britain, the United States and Canada.

The next seven years were spent with Chapman and Alexander in touring China, Japan, Korea, the Philippine Islands, Manchuria, England, and in revisiting the countries through which he had traveled in former years with Dr. Torrey.

The last few years he has been doing his work independently, laboring chiefly in the Fiji, or South Sea Islands and the United States.

On April 25, 1926, Pastor Walter P. Binns, of Moultrie, Ga., baptized Brother Harkness. He is now a full-fledged Baptist, in full sympathy with our entire program.

He will have some time in which he will be available for extra meetings as pianist and singer.

Blue Mountain is a delightful place to visit at any season, but Commencement is the time of greatest joy and the biggest crowds. We were summoned unexpectedly to preach the commengement sermon for the college on last Sunday and joyfully responded. The virile young president, Dr. L. T. Lowrey, left Clinton after I did and met me at the train at Blue Mountain. The Business Manager was there too and from that on the friends were on every hand. A big house full of people listened just as well as if it had been a good sermon. They evidently are trained to listen. The music was what everyone would expect of this center of culture, beautiful and spiritual. The president and Pastor Cooper most kindly "introduced" the preacher. One of the many beautiful things about Blue Mountain College is that you will hear everybody speaking well of everybody else there. And they have a right to. Our little chat with the Hatchers and little insight into the work of Miss Morgan spread a mantel of sunshine. And a word with Mrs. Berry and a glimpse of and hand shake with a long line of others give you a good feeling and make you glad you went.

DR. BASSETT'S SPEECH

One of the outstanding addresses of the Sunday School Field Workers' meeting, which was held in Houston, was made by Dr. Wallace Bassett of Cliff Temple Church, Dallas. His subject was, "Some Pressing Needs in the Sunday School Work of Today." He gave the following:

1. A Higher Moral Standard of the Teachers in Our Sunday Schools. In discussing this point of his outline he emphasized the fact that in his school teachers had signed a contract not to dance and play cards. He said he did not want teachers teaching in his school whom he would not want to teach his children, and that he would not want a teacher to teach his children who danced or played cards. He said if teachers broke their contract they were asked to resign.

2. A Higher Grade of Teaching in the Class. He said, of course that included trained teachers, and we could not over-emphasize teacher training, but in addition to that there must be very definite lesson planning for each lesson. Much of the teaching period is lost because of the lack of thorough preparation for each lesson.

3. Closer Relationship Between Our Teacning Services and the Financial Program of Our Churches. He has one church treasury for all the services of his church, including Sunday School, B. Y. P. U., W. M. U. and the Preaching Services. Their church envelopes have the six point record system printed on them and they make their report to the Sunday School and their church offering in the same envelope. On the Sunday preceding the Convention he had more than 3300 in his Sunday School and their offering was \$1,165.00. Out of a budget of \$1,350 per Sunday, more than a thousand dollars come in through the Sunday School. All organized classes, and each other department of the church, bring the entire offering and hold back nothing for their individual class work or departments. Then each organized class or department of church work makes up a budget for its individual needs and this amount is allowed out of the Church Treasury.

4. A Closer Relationship Between All the ervices in the Church. Each service—Sunday school, B. Y. P. U., W. M. U., etc., realizing that they are a segment of a great whole and they

work for church efficiency.

5. And the last pressing need as outlined by Dr. Bassett was a holy discontent with what we have done. He pictured the growth in numbers and enlargement in equipment and efficiency in teaching, but we have just begun in this field of service.

J. E. Byrd.

THE BIBLE A GUIDE TO GOOD HEALTH

G. T. Howerton, Starkville, Miss.

Just as "it is more than life to live", so it is far more than the body to have good health—or a matter of feeding the body.

And this is why the Bible is a Good Guide to Health—it is the best authority on matters of mind. One must have not only a vital BODY, but a restful, secure mind and a quiet soul. To him who takes his Bible as a health guide comes the peace which passeth understanding, and this is an essential of good health.

Let us analyze the mental attitude of the man who has taken his Bible as his GUIDE to Life

and Health:

1. He has a Hopeful Expectancy—his outlook on life is cheerful. His very mental attitude is a medicine to his body.

2. He has a Steadfast Faith—he knows that "whatever is is right". No doubts disturb him, no fears assail him. In every storm of life he knows where he is anchored.

3. He has an Earnest ENTHUSIASM. God is ever with him, within him—"in HIM we live and move and have our being". More people FAIL, fail in business, fail in health, fail in life,

for want of ENTHUSIASM than from all other causes combined. Why? Because "God within" gives ENTHUSIASM, the one essential to suc-

4. He has an Abiding COURAGE. Every man who sees his Bible as it is a BRAVE MAN—he has FORTITURE. His resistance to all evil, including DISEASE—is high. If armed with his BIBLE he can "resist the devil, and see him flee". Twice, aye, THRICE, is he armed who takes his Bible as his guide to health.

CONVENTION GIVES CO-OPERATIVE PROGRAM THE RIGHT OF WAY

Frank E. Burkhalter

One of the most definite conclusions reached by the Houston Convention was its definite committal to the Co-operative Program as the best means of solving our financial problems and carrying forward our great co-operative work. Every recommendation of the Program Commission was promptly adopted and the Convention refused to lend its endorsement to any special appeals, feeling that such appeals help the particular objects for which they are projected for the time being, but in the end frequently cripple all the other causes.

So many special appeals and campaigns have been projected by activities and institutions heretofore that the Co-operative Program has not really had a fair chance to show what it can do. The sentiment of the Southern Baptist Convention was that the Program should now be given the right of way all along the line.

Along with many others who have studied our situation carefully, the writer is persuaded that if all our institutions, activities, churches and pastors will give their unstinted loyalty and co-operation to the Co-operative Program, by getting out and working diligently for it, our boards and institutions will be able to report a great year in achievements and marked progress in meeting their financial obligations and needs, when we meet at Louisville in 1927.

The \$9,000,000 objective for next year is a very modest one, compared with our ability. Assuredly we ought to do that much. The only special campaign approved by the Convention was one for the enlistment of 500,000 tithers during the year. If we can get that many Southern Baptists to tithe there is no doubt but that \$9,000,000 for our co-operative work will be realized.

A MORE FAVORABLE OUTLOOK FOR THE COOPERATIVE PROGRAM

C. E. Burts, General Director Cooperative Program Southern Baptists

I am soon to sever my official connection with the work of the Cooperative Program. In returning to the pastorate, the work which I love and to which I have given most of my life, I carry with me the profound conviction of the necessity of maintaining successfully the Cooperative Program, if Southern Baptists are to fulfill their mission and maintain their leadership. In my new relationship, I consecrate afresh the best of my manhood to our Cooperative work and the attainment of our great denominational ideal.

There are some things in connection with the general situation which should give us all a degree of satisfaction.

1. The Convention with remarkable unanimity commits itself again to the Cooperative Program as the best method of maintaining our work and the payment of our debts. It is convinced that it cannot depend upon spasmodic appeals and periodic spurts for the support of its great enterprises.

2. The great majority of the influential pastors and churches are committed to the budget plan of giving as the best method of meeting their obligations and, in fact, the only way of accomplishing this end and at the same time developing the membership of the churches in a well-rounded

benevolence and Christian character. We must believe also that a deeper sense of responsibility is coming to our pastors and churches to give it a more liberal support. The general attitude of the pastors makes the Cooperative Program assured and it will in the end be worked out automatically along these lines.

3. The year 1925 was a period of special appeals. We are convinced that the Cooperative Program will not be menaced by these to the same extent in 1926 and certainly 1927.

4. We have assurances also that the disturbance concerning doctrinal matters is passing. In saying this, I would not for once disparage this doctrinal discussion, but we need a well-balanced program. Along with a contention for sound doctrines there must be good deeds and loyalty to our great doctrines should lead to intensive Kingdom activity. We really believe that a majority of our people have a mind to work.

5. We go into the future with a note of definiteness such as did not obtain before. "The \$9,000,000 Budget" is the slogan for 1927. It is

not only definite but reasonable.

The action of the Convention in reaffirming its belief in the Cooperative Program and assigning to the Commission the task of promoting this Program lays upon the Commission a tremendous responsibility. I am confident, too, that the Commission in accepting this assignment at the hands of the Convention does so with a deep sense of the tremendous obligations upon it. They accept it as the challenge of an immediate task.

In order to effect a thorough organization and to proceed at once in an orderly and aggressive way to the accomplishment of the task assigned to it, a conference of the full Commission is called for two days, June 10 and 11, in Atlanta. While the Commission has to lead in this work, it cannot succeed without the prayerful sympathy and help of all of our people, including pastors, church organizations, State and Southwide agencies and activities. The time is opportune for a distinct advance. Let us give our Cooperative work and our Cooperative plan a square deal in our thinking and in our efforts. Now is the time to prove to ourselves and to others that a great democratic body such as ours can work and work together for the prosecution of a great Kingdom

POPULAR FALLACIES ABOUT RACE RELATIONS

By Robert B. Eleazer

Yes, like measles, everybody has to have them, even the best of us. There the analogy ends, however; for most folks get over measles pretty promptly. Nobody wants to go around speckled forever with a million red bumps. And one would think that nobody would want to go through life with his mind bumpy with misinformation and inflamed with bad feeling concerning his fellow men. Yet lots of people do just that.

1. For example, a college student gravely informed me the other day that God turned one of Noah's sons black and sentenced his descendants to perpetual servitude. He spent a half hour searching the Bible to prove it. He didn't find it, of course, for the Bible says nothing of the kind. There is no suggestion that God cursed anybody or that anybody was turned black. (Read Genesis 9 and see for yourself.) The scientists tell us that our color variations are due to the influence of climate and environment working through long ages. Probably we were all red at first; the name Adam means "red earth" you know. Then those of us who settled in the North faded out, while those farther South grew darker.

2. "Oh, yes", someone says, "The Negro is all right in his place". An obvious truth that often may hide a fallacy; for often it means that the man who uses it has already assumed to fix the Negro's place as one of inherent in-

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Negro is truth that it means ly assumed nherent inferiority and servitude. But has one human being the right thus to rate another and to deny him the chance to improve his status? Am I God, that I should set limits to the possibilities of any of God's children? Yet that is the philosophy of some today who would keep the Negro ignorant in order to keep him subservient and content. It is the philosophy of a past age and of paganism. The highest welfare of all, not the selfish convenience of a few, is the only standard that meets the test of twentieth century intelligence and Christianity.

3. "But no genuine Negro ever showed real intelligence or ability". Do you think not? What about George Carver, the South's foremost agriultural chemist and Fellow of the London Royal Society of Arts? What about Phyllis Wheatley, African-born slave who wrote such poetry that she was complimented by President Washington and entertained by the royalty of England? What about Robert R. Moton, head of Tuskegee Institute, a school with 2,000 students and an annual budget of half a million dollars? What of Roland Hayes, world-famous tenor, who sings erfectly in four languages and has sung before he crowned heads of Europe? What of Mary McLeod Bethune, who has built up a great school for girls at Daytona, Florida, with a plant worth \$5,000,000? What about hundreds more who have schieved notably in spite of great handicaps? Better inquire before you retail that particular fallacy again.

4. "The Negro has had no worthy part in American history", some one says. No? Had you heard that Crispus Attucks, a Negro, was the first martyr of American independence; that Peter Salem, a Negro, was the hero of the Battle of Bunker Hill; that Salem Poor, another Negro distinguished himself in the same battle; that 3,000 American Negroes took part in the Revolutionary War; that General Andrew Jackson warmly commended the courage of the Negro troops at the Battle of New Orleans and credited one of them with the death of the British commander; that Commodore Perry spoke in high praise of his Negro sailors in the Battle of Lake Erie; that Negro soldiers distinguished themselves in the Spanish American War at Guasimas, El Caney and San Juan Hill; that two Negroes were the first American soldiers decorated in the World War; that four entire Negro regiments were cited for bravery; and that sixty Negro officers received decorations? Look up the record. You'll find it interesting.

5. "But Negroes want to break down the social line between the races." Who told you so? The finest types of Negro leaders deny it emphatically. They say frankly that they prefer the society of their own people. Perfectly natural, too. Besides, experience does not justify any such charge. Negroes want justice, not social relations. Education, protection, decent living conditions, a chance to develop their best—these are the things they ask. And these requests the white man must grant, if he proposes to be even reasonably fair.

6. Finally, the most fundamental fallacy of all—the universal "superiority complex". Every racial group has it. Each thinks itself better than the rest, and consequently entitled to exploit the others, if it can. Jews thought themselves better than Gentiles; Greeks felt superior to Romans, and Romans to everybody. We white Americans are just as bad. We think ourselves the pick of the world, "God's last and best". Meantime Chinese and Koreans and East Indians look down on us in turn, as vulgar, excitable, noisy newcomers, superficial thinkers and crass materialists. Nor do Europeans think much better of us, if the truth were told.

It is high time for the world to outgrow that fallacy. Nobody knows which is the superior race—or whether there be one. All we can say is that we differ in physical characteristics and in degree and kind of development. History shows that the backward race of one age often

becomes the dominant race of the next, and vice versa. It behooves us all to be humble; to remember that we are all human beings, owing to each other respect and good will. And the more advantages any of us happen to be, the greater is our obligation to serve the others.

MISSISSIPPI COLLEGE COMMENCEMENT

A. J. Aven, LL.D.

If "history is truly a witness of the times, the light of truth, the life of memory, the mistress of life, the reporter of the past, by what other than the voice of oratory is it intrusted to immortality"? Fitting it was therefore that the annals of the hundredth year of Mississippi College closing the session with the largest enrollment, instructed by the largest faculty, with the graduation of the largest class, with the most beautiful spirit of co-operation between student and teacher, with the completion of the most imposing building, with the order of the Board of Trustees-all present for the first time on record -to proceed at once with the erection of the most spacious and modern dormitory, with their guarantee of a hundred per cent backing, it was fitting, we repeat, that the inspiring duty of placing in the hands of the historic muse the records of this year's unparalleled activities should be committed to the eloquence of Dr. R. J. Bateman, pastor of the First Baptist Church, Asheville, N. C., who spoke to the suubject, "The World's Call to the South". The speaker, from the opening sentence to his closing paragraph, gripped that vast audience, and stirred their hearts and minds with the keenest realization of their responsibility in bearing their part in Christianizing Democracy. As to the question of immigration to our Southern cities, he made a masterly plea that native born Americans should preoccupy these sections and that the native resource should be developed by men who understand the meaning of Christian Democracy.

On Sunday morning, at eleven o'clock, Dr. J. E. Wills, pastor of the Main Street Baptist Church, Hattiesburg, an alumnus of the college, delivered a most inspiring message, speaking to the subject, "Unto a Perfect Mán", using as his text, Ephesians 4:13. Dr. Wills spent five years in China as a missionary, but because of failing health, he was forced to return to America and has been an earnest supporter of his alma mater. His sincere plea to the young people to strive for the ideals set forth in his text was but another attestation of his loyalty to Him whom he has so faithfully served.

On Sunday evening, at eight o'clock, the Clinton Baptist Church Choir, under the direction of Mrs. A. J. Aven and Mrs. D. M. Nelson, assisted by Prof. Frank Slater, director of the Mississippi College Glee Club, and Prof. Mackie, director of the Mississippi College Band and Orchestra, rendered one of the most delightful programs of sacred music within the history of this feature of the commencement exercises.

The following medals were awarded:

Farr Medal, Freshman Declamation, was won by W. H. VanLandingham, West Point.

Wallace Medal, was won by W. L. Compere,

The Trotter Medal, was won by J. Kearney Travis, Hattiesburg.

Extempore Debate Medals, Affirmative, James Street; Negative, H. E. Worley.

Scholarship Medal, was won by T. H. Rodgers, Florence.

The gold watch given for the best all-around student was won by Zack VanLandingham, West Point.

Immediately following the closing of the college exercises the ladies of the local P. T. A. served a most delightful banquet under the aucpices of the Alumni Association. The toast-master on this occasion was Gen. H. L. McAlister, of State Teachers College, Conway, Arkansas.

Gen. McAlister was graduated in 1906 and was here accompanied by his wife in attendance on his class reunion.

The summer semester has become a permanent feature of the college activities, and the term for this summer will begin on June 7th, with a prospect of a large enrollment.

A CHALLENGE FROM THE FAR EAST

L. R. Scarborough

I have a number of letters from the foreign field telling of the struggles, sacrifices and heroism of our soldiers at the far front. A letter this week from the Far East, from one of our noblest missionaries touches my heart deeply. I quote from the letter. After recounting the losses and deprivations in a number of cases, here is what the letter says:

"Please tell the churches that if they do not come to our relief soon that the results will be disastrous, and this is not newspaper talk either. I will give you some idea of how the cut affected our work here in this station. We had thirty country primary schools, and every cent of that appropriation was cut off, not only cut off but we had already paid two months' salaries and therefore went in the hole that much. Our appropriation for evangelistic workers was cut to one-third. When I called the pastors, evangelists and Bible women in and told them of the cuts they were shocked cold. They could stand the cut in their own salaries but to think that the country schools were all cut out was more than they could think of. With tears in their eyes they pleaded with me to take another slice off of their salaries and save some of the country schools. These country schools are their great opportunities of getting into the homes to preach. They finally said that they would give part of their salaries to save the schools. So we took four hundred dollars and continued twenty of the thirty schools. These teachers are nearly all high school graduates and are only getting about ten dollars gold a year and their board. When we figured it all, out there was only enough money for the evangelists to have about half-pay this year, but they showed the most beautiful spirit that you ever saw. They said, 'The Foreign Mission Board has been helping us now a long time and if they only send us one dollar it is grace, so we are thankful and satisfied'. The pastors and evangelists on this field are getting from forty to seventy dollars gold for this entire year. Out of this they have to feed and clothe themselves and families. This is only my part of the story. The school and hospital people suffered just as great a cut.

Don't think that we are downcast or complaining, for I never saw a happier and more courageous bunch of folks in my life than this mission meeting crowd. We are going to joyfully stick to the work and we have faith in God and Southern Baptists that it will all come out all right, but we hope and pray that the churches will see that it does change up right away."

Whoever heard a more heroic story? It reads like the Acts of the Apostles. This and many another call challenges from the foreign field and ought to arouse Southern Baptists to do their duty not only to foreign missions, but to the whole program of Southern Baptists.

Let us go in to raise the nine million dollars proposed by Dr. Burts and his Commission in the year just ahead. Surely everybody has confidence in the doctrinal soundness of Southern Baptists now after our recent Convention. Surely all Southern Baptists will get behind the program and help to put it over. This is my heart's cry and prayer to God.

We heard nothing but favorable comment on the music at the Convention, which was under the direction of Prof. E. O. Sellers of the Bible Institute. He had a varied, rich and suitable program.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

SPIRIT-EQUIPPED MINISTRY

(II Cor. 1:3-11)

As it was indicated in a recent issue of the Record, we purpose to give here an interpretation of Second Corinthians in a series of articles. As we said then the subject we have given this series is "A Preacher Defending His Ministry". The first article was on "A Preacher Under Fire". This one deals with the subject of "A Spirit-Equipped Ministry". That is the first subject treated in the first chapter.

Paul uses the word "comfort" both as a noun and a verb ten times in six verses. To be sure the King James Version translates it by the word consolation in some cases, but it is the same word and is translated "comfort" uniformly in the American Revision. The Greek is the same word and the English ought to use the same word. That word is paraclete, which is the word which Jesus used to designate the person and office of the Holy Spirit. This is a favorite word throughout the New Testament epistles and refers to the work of the Holy Spirit, either directly in the heart of a Christian or through the ministry of one of his servants, or through the agency of suffering.

The word paraclete is Greek and the word comfort is Latin, but the Latin translation is good if we know its real meaning. It means to strengthen, to fortify, to re-enforce. It does not mean to relieve of pain or suffering, but to strengthen one so that he may be able to endure the suffering. So Paul says in verse 6, "It is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer". Let us get back then to the real meaning of the word, the real work which the Holy Spirit does in us, namely to fortify or re-enforce. The word comfort is the word fortify re-enforce.

When we speak of re-enforced concrete, we mean that the concrete has been strengthened by putting on the inside of it bars of steel which make it unbreakable and able to sustain the weight of a fifty story building, or an indefinite weight. So the Spirit of God within us enables us to stand the strain of all the work God puts on us, and the assaults of temptation, however severe they may be.

Or to use another figure to illustrate the same fact, or experience: Those who attended the Southern Baptist Convention heard through what is called a "loud speaker". That is a disc standing in front of the speaker, electrically equipped and connected with certain trumpet shaped devices overhead. When the electricity is turned on, the voice is carried easily t othe remotest corner of the hall. And when it is cut off the voice of the speaker is inaudible or sounds like the echo of a whisper. Then is when you hear people in the back of the building yelling "louder". The disc when electrified re-enforces or fortifies the voice. In this way the Holy Spirit given to us brings to full strength not only our own latent faculties, but we are strong in the

Lord and in the might of his strength. We are strengthened with might by his Spirit in the inner man and Christ dwells in our hearts by faith, so that being rooted and grounded in love we are able to comprehend with all saints what is the height and depth and length and breadth and know the love of Christ which passeth knowledge.

Again to change the figure to show the same truth about the spirit-equipped minister: There is a musical instrument in many homes commonly called the piano. The real name is piano-forte. And the forte is the same word as in comfort or fort-ify, and means strong. Piano means soft. And forte means the opposite, that is full strength. The Holy Spirit does for us what the musician does for the piano when he puts his foot on the loud pedal. The result in both cases is to bring out the full strength of the instrument. In our case it is "God that worketh in us both to will and to do of his good pleasure".

It has been often noted that the Greek word "paraclete" has its exact equivalent in Latin, etymologically, in the word "advocate", which we have also brought over into English. This means one who is called to hte side of and to the assistance of one in need or in trouble; a lawyer who assumes charge of our case and conducts it for us; telling us what to do under the stress of trial. We know of no better present day parallel than the modern "coach" in a base ball game. He is called to the side of the runner when he has hit the ball and is making first base. He speaks the proper word to the player, calls to him to "Run". He encourages him, that is puts heart and spirit and purpose, and courage in him. He imparts to him all his own enthusiasm and helps him to win. He is literally a paraclete, or advocate, one who is called alongside in order that he may help the player to win.

This is what the Holy Spirit does in us. He puts the strength of God in us; he fills us with a holy purpose and passion to win, to do the will of God, to endure, to be faithful unto death. He is the Spirit of Wisdom and of might. He is spoken of as the Seven Spirits of God, because of his perfect adequacy to every need, and his making us equal to every duty and difficulty. Now we can begin to understand the doxology of Paul when he says: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them which are in any affliction, through the comfort wherewith we ourselves are comforted of God". Don't get the idea that the work of the Holy Spirit is a sedative, but a stimulant. He is not working to give us ease but courage, not to make us insensible to suffering or immune to danger, but victorious in them.

OUR ATTITUDE DETERMINES GOD'S

If we coud realize the weighty truth that our attitude toward others determines God's attitude toward us we should be much more careful in thought and speech and feeling with reference to other people. How would you like for God to talk about you and feel toward you as you do toward others? Maybe you don't believe He does. Better look into the Scriptures a bit on that matter. God must determine His treatment of people by their own conduct. Nothing else would be just and staisfying. His dealing with us, therefore, is determined by our character as revealed in our attitude and conduct toward others.

David says by the Holy Spirit: "With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward." Other Scriptures from the New Testament convey the same truth. Jesus said, "Blessed are the merciful, for they shall obtain mercy." Again He says, "Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again."

Later, James says, "He shall have judgment without mercy that hath showed no mercy; and mercy rejoiceth against judgment." You will also recall the words of Jesus who said, "If ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses neither will your Father forgive your trespasses." We have it in our power to determine God's attitude toward us and his dealing with us. Would it not be well then to be more careful in our speech, more gentle in our dealing, more sympathetic in our approach, more merciful and kind in our feeling toward those about us or with whom we have to do?

Dr. A. J. Hlot of Florida has attended the Southern Baptist Convention for 52 years, missing only four in that time.

It is said that Australia has a compulsory voting law, and that the number of voters has increased from 47 to 97 per cent.

The American Legion Post at Clarksdale elected M. C. Vick as Chaplain to succeed D. A. McCall, who comes to Jackson June 1st, as paster of Griffith Memorial Church.

Dr. W. W. Phelan, formerly Dean of the School of Education in the University of Oklahoma, becomes President of Oklahoma Baptist University, succeeding Dr. J. B. Lawrence.

Dr. E. C. Routh, editor of The Baptist Standard, was host to the Southern Baptist editors at breakfast one morning during the Convention at Houston. Like all his work, this was well done.

Mr. Kearney Travis won the Junior Medal (Trotter Medal) in the oratorical contest at Mississippi College. H. E. Worley and J. H. Street won the Lee-Haywood Medals given to seniors for extempore debate.

Most laws are a commentary on our wickedness and our goodness. The fact that we have to have laws at all is a proof of our moral degradation, for Paul says law is made for the lawless. But the fact that we do have laws is a proof of our recognition of the principle of righteousness and an effort to see it established and preserved.

Dr. John R. Sampey, one of the most popular and useful men in the Southern Baptist Convention was married in Birmingham, Ala., on May 16th, to Miss Ellen Wood, the ceremony being performed by Dr. E. Y. Mullins. They have sailed for a missionary and evangelistic trip to South America, expecting to return in the autumn. We hope for them a joyous and useful visit and a happy return.

Northern and Southern Baptists alike seem to have been digging in for the past few years. Their total contributions to all purposes have grown well, but their gifts to benevolence, that is to objects outside their own local churches have fallen off. Let us hope they are concentrating for a great advance in the near future. Our money has been spent in building better church houses, and even some of that which is included under the head of benevolence went into building church houses in our own land.

An opportunity to visit the State School for the Deaf and Dumb in Jackson on Commencement occasion revealed what fine service Prof. Scott and his assistants are rendering their generation by training these young people for service. They show a good appreciation of literature, excellent physical and practical training and high ethical ideals. Three young men were in the graduating class. The friends of this institution may congratulate themselves that it is in good hands. The Governor made a good speech and delivered the diplomas.

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The Convention of the B. Y. P. U. of America begins in Los Angeles, Cal., July 7.

Thanks from the editor for kind words about the series of articles on Second Corinthians, begun recently and running from week to week in the Record.

The Houston pastors are a modest lot. They did their work with entire satisfaction to the messengers, but they were hardly seen on the platform at all.

Dr. N. B. Bond goes from the Woman's College to the University of Mississippi. His loss to the denominational work will be felt, but his kind is needed in the state schools.

Dr. M. O. Patterson of Clinton preached the Commencement sermon of Clarke College at Newton. He was once president of the College and they hold him in high esteem.

Speaking of spelling: maybe everybody misses it some times, but didn't we have a speller running that typewriter from which messages were thrown on the screen at Houston.

There were 4,220 messengers at the Houston Convention, a little less than attended the Convention last year at Memphis, but the number of visitors was sufficient to fill the auditorium regularly.

The corner stone of the new church at Magee will be laid with proper ceremony next Sunday afternoon. The pastor, J. L. Boyd, will give the history of the church and Brother J. P. Williams will make an address.

Judson and Howard Colleges in Alabama will launch a joint campaign for \$500,000 to be divided equally between the two schools. This is to be apart from and over and above the cooperative campaign.

You will see in this issue of the Record an advertisement of a book of sermons by T. O. Reese. Dr. Reese is an evangelist well known and loved in Mississippi and many will be glad to get his new book.

To look up to statements of Burbank and Edison about matters of religion because they are great scientists is like proposing as a problem in arithmetic: If eggs are selling at ten cents a dozen, how far is it from here to London.

Mr. C. E. Cunningham, editor of Record, passed away at a hospital in New Orleans last week. His last editorial from the hospital, full of faith and courage. He was a devout member of the Presbyterian Church.

The Christian Century has a long editorial urging "The Smaller Bible". By this is meant a book made up of extracts from our present Bible. The man who loves God's Book does not wish it to contain less, and the man who doesn't love it will never read a smaller Bible.

According to precedent Dr. George W. Mc-Daniel will not be called to serve as president of the Southern Convention next year, having held the office for three years. Everybody will regret to give him up, but expect to hear him often from the floor.

Speaking for the Seminary, President E. Y. Mullins said that (1) the inspiration and authority of the Bible, (2) the deity of Christ, (3) redemption through the merits of the atonement of Christ, (4) the New Testament church as autonomous, (5) a Kingdom program as broad as God's Kingdom, (6) scholarship intelligent, competent—these are Seminary doctrinal bases.

It is certainly most gratifying to see that those who were opposed to any mention of the evolution question at the Convention are saying that the action of the body in reference to this matter made everybody happy. Praise the Lord. Behold how good and how pleasant it is for brethren to dwell together in unity.

Rev. C. F. Hinds, pastor of Amory Baptist Church, will leave the first of June for his home state, Kentucky, where he is to preach in a two weeks meeting.

Dr. R. B. Gunter will supply the first Sunday in June. Rev. W. C. Ballard, the second.

We have a poet with an office close to ours, and when we get a poem for publication in the Record, it is "referred to this committee". Some people look upon a committee as an extinguisher of originality, while others say it inherits the blessing of a peacemaker. Take your choice, but don't blame us.

The Gulf Coast Lines carried a good crowd of Mississippians from New Orleans to the Convention at Houston, and our people were greatly pleased with the service rendered. Mr. E. N. Rossiter, the Traveling Passenger Agent, was most attentive and courteous, and he will always be remembered by our messengers.

Watchman-Examiner: "Recently in our office we felt obliged to say to a man, 'Do not turn from the truth because you despise certain men who are advocating the truth. The motives of these men may be most ignoble, but remember that truth is truth just the same.' It is well for us to remember that we are not following men, but Christ."

Brother S. A. Wilkinson has been granted a leave of absence from Mississippi Woman's College of Hattiesburg to last one or two years as he may need to secure his Ph.D. degree. He will spend the summer at Columbia University, from which he expects to receive his M.A. and then go to the University of North Carolina for the other work.

A modest woman—God's good gift to the W. M. U. Though the men thought they had arranged for Mrs. W. J. Cox, President of W. M. U., to be on the platform to be introduced to the Convention, true to her Bible and her womanly modesty, she sat among her sisters out in the audience and when her name was called, only arose and smiled. Blessings on her! May her kind increase and multiply!—Ex.

The following have sent one or more subscriptions, for which we thank them: Rev. W. E. Farr, Grenada, Miss.; Mrs. W. E. Thomas, Baldwyn, Miss.; Mr. C. H. Bethune, Jackson, Miss., R. No. 4; J. A. Olander, Noxapater, Miss.; Mrs. K. Mattingly, Grenada, Miss.; Mrs. A. E. Moore, Taylor, Miss., R. No. 2; Mrs. W. S. Dabbs, Quitman, Miss.; Mrs. Lelia Gulledge, Yazoo City, Miss.; Ernest Brookshire, Meridian, Miss.; Rev. Joel Dorrah, Bellefontaine, Miss.; W. E. Rosamond, Goodman, Miss.; Rev. Webb Brame, Yazoo City, Miss.

The American Institute of Sacred Literature is issuing a series of booklets called Popular Religion Leaflets, Bible Series. The latest of these coming to our desk is The Letter to the Galatians. This consists of a Historical Introduction by Shailer Mathews and a translation by E. J. Goodspeed. The former contains much that is helpful in understanding and interpreting the epistle, but also has a propagandist purpose to eradicate any conception of an authoritative Bible. The translation is free and individualistic, helpful if you know how to compare it with and correct it by the original. The price of each booklet is five cents.

Little time was lost by the Baptist Ministers' Conference of Louisville, Ky., in laying preliminary plans for entertaining the Southern Baptist Convention May 4-9, 1927. At their first meeting following the Houston Convention they appointed a general committee on arrangements. This committee is as follows: Chairman, Rev. A. K. Wright, pastor of Tabernacle Baptist Church; Rev. F. F. Gibson, D.D., pastor of Walnut Street Baptist Church; Rev. J. B. Weatherspoon, D.D., pastor of Highland Baptist Church; Rev. Spencer Tunnell, D.D., pastor of Broadway Baptist Church; and Rev. E. F. Estes, pastor of West Broadway Baptist Church.

President McDaniel closed the Houston Convention with these words:

"We came here, many of us, with misgivings and apprehensiveness. We are going away, many of us, with thanksgiving and rejoicing. God has been with us, and in the expression of the unity of our faith which came during the opening session of the Convention, God and not man was speaking, for nobody prompted what was said, nobody prompted the motion that was made, nobody knew—even the man himself—what he was going to say at the time he did say it.

"I think we have cleared out of the way a good deal of brush, and that we have the most favorable prospects for a good Baptist crop in the South that we have had in recent years. Many of our Boards and institutions need our best efforts, and we as a people need, for our own sakes, as well as for Christ's sake, to make common cause of all our interests."

Some brethren in discussing the question of the propriety of a doctrinal statement are jealof the rights of the churches, and they are right. The Convention cannot assume to tell the churches what they are to believe and teach. But when it comes to the question of the Convention's right to declare what shall be the message which our appointed missionaries and other representatives shall teach and preach, that is entirely another matter, and the man who cannot see the difference between these two things needs another window in his dome. The Convention represents the churches in selecting and appointing missionaries, and it will be wise and only within its rights when it appoints men and women who truly represent these churches in the faith and message they hold and proclaim. The churches are going to be heard from in this matter, and their wishes will have to be regarded. We believe in the orthodoxy of our representative brethren and the way to keep everything straight is to have an unobstructed view of all that is done, and unhindered freedom of speech from the churches.

Here is a true story that was recently brought to this office: A reputable brother said that one of the deacons of the church in his community (an excellent church well known to the editor) wanted the church to adopt the budget plan for the Alabama Baptist. Another one of the deacons who had not been reading the paper was opposed to the plan and for a while defeated it. Later on the first deacon at a church conference told Deacon Number Two and another brother who was opposed to the plan that they were standing in the way of the progress of the church. Now Deacon Number Two and the other person who objected to the plan, said, "If we are in the way of the progress of the church as you think, then we will withdraw our opposition to the plan." The plan was put in and the two brethren who had not been reading the paper began to get it. And after Deacon Number Two had read the paper for a while he publicly apologized to the church for opposing the plan; not only so, but he publicly apologized for not making a contribution to the 1925 Co-Operative Program, and made his contribution to that and for the 1926 program also, all because of the facts about the denominational work which he read in The Alabama Baptist.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Encouraging and Discouraging

There is much room for encouragement in our work at this time. The encouragement rests upon solid foundation. In 1925, 382 churches reported as using the Budget Plan. To date for 1926, 465 churches have reported as using this plan. The number should easily reach 500 before the year closes. The amount pledged is \$312,971.57.

By comparison, it will be seen that Mississippi Baptists (taking into consideration the membership of all the states) stands in the front rank in distributable contributions for 1926. By adding contributions which were sent direct to participating interests, the various causes received for the last Southern Baptist Convention year from May 1, 1925, to May 1, 1926, \$752,000.00, plus. This is the largest amount of cash ever contributed in one year—not excepting the first year of the 75 Million Campaign.

We give below figures showing contributions by various states. Please bear in mind that the figures for Mississippi do not include any funds sent direct to participating interests and that if you would know the sum total contributed by Mississippi Baptists you should add to the total given the sum of \$350,000.00, designated. The receipts by states as given in the Second Annual Report of the Commission on the Cooperative Program of the Southern Baptist Convention are as follows:

Receipts by States From May 1, 1925, to April

		SHOW BUILDING	30, 192	O.		
States	1	Distributable	Designated	Love Offering	Total	
Ala.	8	230,510.30	\$ 125,482.61	Description of the second of t	\$ 877.562.55	
Ark.	3	126,084.23	32,977.50	34,004.90	193,066.63	
D. C.		27,480.00	5,804.00		33,284.00	
Fla.		215,165.89	41,641.02	75,865.12	332,672.03	
Ga.		350,369.01	88,020.17	47,022.94	485,412.12	
III.		27,609.18	44,223.15	6,015.54	77.847.87	
Ky.		476,457.40	77,910.18	80,635.22	635,002.80	
La.		159,152.23	32,006.28	33,060.29	223,218.80	
Md.		87,582.76	2,993.53	29,446.69	220,292.98	
Miss.		290,121.50	62,480.88		352,602.33	
Mo		87,759,75	121,387.79	49,533.42	258,680.96	
N. M.		19,480.78	25,357.40	1,867.05	46,705.28	
N. C.		383,937,96	325,626.62	2 42,953.35	752,517.93	
Okla.		119,956.73	187,605.33	2 41,025.51	348,587.56	-
S. C.		447,780.03	27,781.3	3 9,722.71	485,284.07	
Tenn.		291,572.66	57,551.8	1 50,646.50	399,770.97	
Texas		661,452.60		. 129,592.29	791,044.88	ľ
Va.		601,431.22	145,551.5	8 101,825.07	848,807.87	1
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Total \$4,604,174.23 \$1,403,401.17 \$744,786.24 \$6,752,361.64 Receipts from January 1, 1926, to April

	30,	1926	
States	Distributable	Designated	Total
States	Distributable	Designated	Total
Ala.	\$ 99,151.20	\$ 31,108.40	\$ 130,259.60
Ark.	40,530.64	11,948.67	52,479.31
D. C.	***********		************
Fla.	101,515.53	12,032.84	113,548.37
Ga.	108,050.17	42,370.40	150,420.57
111.	9,103.16	13,127.08	22,230.24
Ky.	************		
La.	61,849.45	9,640.20	71,489.65
Md.	24,047.06	2,993.53	27,040.59
Miss.	111,241.27	28,107.57	139,348.84
Mo.	42,553.95	32,455.58	75,010.53
N. M.	7,246.00	6,220.27	13,466.27
N. C.	135,187.69	42,953.35	178,141.04
Okla.	39,524.41	8,834.58	48,358.99
S. C.	127,249.09	7,723.85	134,972.94
Tenn.	109,272.26	106,524.02	215,796.28
Texas	236,092.79	9,391.81	245,484.60
Va.	189,375.51	30,529.28	219,904.79
Total	\$1,441,991.18	\$395,961.43	\$1,837,952.61

Now, the discouraging feature is not that the Lord's work is receiving less than in former years, but the discouragement grows out of the fact that so many churches and members of churches are having no part in the work. Unfortunately many are like Reuben and Gadd, sitting still while their brethren are going to war. God's Kingdom work is moving forward, but the souls of those who are having no part in it are in a measure dwarfing.

Brother Hawkins, a banker in Corinth, recently said in a talk during the regional rally in Tupelo that the crisis on us, is not the failure of the Kingdom work to go forward, but that the crisis lies in the failure of so many to have a part in Kingdom activities. He said this is the greatest crisis facing Southern Baptists. He referred to the promise of Jehovah that his word shall not return unto him void, but that it shall accomplish that whereunto he sends it. This passage is very appropriate at this time. Our schools are receiving funds and all of the work is moving on, but so many are having no part in it. It is true those who are sowing more largely will be the greater reapers.

If we could only persuade people to believe that their failure to participate in the work brings greatest loss to them, then there would be greater activity on their part. Accepting the statements of Christ, we must believe that His church will prevail. We do believe it. We have evidence through nineteen centuries and the evidence is perhaps more convincing today than ever that His church will triumph. The great task which rests upon those who are actively engaged in the work is to convince the Reubenites and Gaddites that their sin will find them out.

Recommended Allocations for 1927

The Southern Baptist Convention in its assession adopted the following percentage	
distribution of Southwide funds for 1927, t	o-wit:
Foreign Missions	50%
Home Missions	21/2%
Relief and Annuity Board	
Education Board	-
Southern Baptist Theological Seminary	5%
Southwestern Baptist Theological Seminary	
Baptist Bible Institute	31/2%
New Orleans Hospital	2%
W. M. U. Training School	1%
American Baptist Theological Seminary	
(colored)	1/2 %

The above figures were arrived at first by the committee, selected by the Southern Baptist Convention, after much careful consideration of the needs of all the Southwide causes. These figures will be submitted to our State Convention in its November meeting for their consideration, their approval, or their disapproval. Our State will first decide what percentage of our total contributions to denominational work will go to Southwide causes and then determine whether or not the allocations as recommended by the Southern Baptist Convention shall be accepted by the

Letter to the Pastors and Superintendents Concerning Education Day in the Sunday Schools

Christian Education day in the Southern Baptist Sunday Schools comes Sunday, June 27th. It has been suggested that the contributions on this day go for Ministerial Education. If your Sunday School approves of this disposition of the contributions, please have your treasurer to so

state when mailing same to the State Board office.

This is in no way a violation of the plan of our cooperative work. For a number of years special days have been observed by the Sunday Schools. In March, Home and Foreign Missions; in June, Christian Education; in September, State Missions; about Christmas time, the Orphanage. When the 75 Million Campaign was launched, it was thought best that these special days be observed and that special offerings be made on these days and that the contributions would be over and above the pledges and contributions through the regular Unified Budget and would be credited to the amounts pledged by individuals.

There are good reasons for turning the offerings on this day to the Ministerial Student Fund. The Board of Ministerial Education owes now at the bank \$3,025.00. It is possible for the Sunday School contributions to be sufficiently large on June 27th to pay off this indebtedness and to leave a surplus with which to begin the work next session. The Board has been able through the past session to pay only the house rent of some ministerial students and a very small amount to a few students who would have otherwise been forced to leave school. There were in Mississippi and Clarke Colleges during the past session about 115 ministerial students. 25 Clarke students and 35 Mississippi ollege students asked for aid during the past session. Some had to go home for lack of funds. Others were able to borrow funds and thereby remain in school. It is very probable that some of these same students cannot return next session unless the contributions increase.

There is no other division of our denominational work which counts for Kingdom progress more than does the work of our Christian colleges, and no phase of our Christian Educational work means quite so much as does the work of our ministerial students. There is no question about it. Money invested in the right kind of ministerial students brings larger returns than that invested in any other phase of our work for the reason that these men make better pastors, better evangelists and better missionaries. Let us do the magnanimous thing on June 27th by clearing this indebtedness from the slate and by having a surplus with which to begin the work for next session.

The Board of Ministerial Education has determined to go on a cash basis from this time on. They do not propose longer to borrow money with which to supply the needs of the students. We believe they are right in making this decision. Let us provide the funds to enable them to carry out their decision and at the same time provide the necessary funds with which to support our ministerial students. We have a very judicious Board and we may rest assured that the money appropriated for the ministerial work will be well expended.

On the Baptist special train from Dallas to Houston the conductor was led to Christ by Evangelist Pond, as reported in The Baptist

The degree of Doctor of Divinity was conferred on Rev. H. M. King, pastor of Calvary Church, Jackson, and on Rev. W. P. Price, pastor at Magnolia, by the trustees of Mississippi College at their recent session in Clinton. Most everybody thought they had it already, for they are so well deserving of any honor conferred on them.!

Progress is being made in the work of endowing Blue Mountain College. If your Sunday School hasn't given anything yet, it is not too late. Remember that every dollar given now gets another dollar from the Feild Cooperative Association for this purpose. Send to President L. T. Löwrey at Blue Mountain and tell him it is from your Sunday School and for endowment.

e State Board

the plan of our of years special Sunday Schools. ssions; in June, per, State Misthe Orphanage. vas launched, it ial days be obs be made on tions would be d contributions lget and would by individuals. rning the offer-

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Budget Department

By J. S. Deaton, Director of Stewardship and Budget
every church contributing every week to every cause, in proportion to his ability"

SOME OBSERVATIONS

Thursday, June 3, 1926

During our visit to the Southern Baptist Convention at Houston we heard many interesting things. The addresses on all phases of our work were of high order, informing and inspiring all of us to greater achievements.

In addition to the many splendid addresses we heard there were several streamers on display in the Convention Hall, which were constantly preaching to us in silent tones mightier messages than any we listened to. It is about these that I wish to speak in this article.

The first I call your attention to is this: "The Bible plan of kingdom finances should be followed as strictly as its ordinances". Why not? If it is important that we observe the ordinances, as delivered to us by Jesus, is it not just as important and obligatory upon us that we follow the Bible plan of financing the kingdom? Why not accept all the truth, and practice all the truth? The ordinances have to do with conserv ing the truth; preaching the truth relative to the death, burial, resurrection, ascension and glorious return of our Lord to earth, and these precious truths are held dear by everyone of us. The Bible plan of financing the kingdom has to do with the growth of the kingdom; its extension unto the uttermost part of the earth; the happiness and prosperity of an individual and of nations; the growth and development of our churches, and is an indispensable factor in the extension of the kingdom of our Lord Jesus. We believe, therefore, that it is just as binding upon us to support the causes of our Lord's kingdom as it is to observe the ordinances which He has delivered to His churches.

The second streamer I call your attention to is: "The promise in Malachi 3:10-12 is as true for Baptists today as for Jews of old". This is true because the teachings of Malachi 3:10-12 have been true for all time, and will remain true unto the end of all time. I challenge any individual to put this promise to the test. Moreover, I call to witness any individual who has put this promise to the test who will say that he has not been blessed, both spiritually and materially. The trouble with most of us is that we are not wifiing to launch out upon the promises of God. We reason something like this: Well, the promise of Malachi 3:10-12 was all very well for the Jews, and had special application for Israel, but does not have any special significance for us today. But the promises of God are yea, and amen. He is the same yesterday, today and forever. I am the Lord, I change not. He is just as willing, therefore, to fulfill his promise to us as He ever was to the Jews. Let us take Him at His word; fully trust him, and the blessings will be ours.

I call attention to one other streamer along the line of stewardship, and I want you to ponder the magnitude of it: "One Baptist in fourteen giving one dollar per week to our cooperative work would produce twelve millions per year". One Baptist out of every fourteen giving one dollar per week would hardly scratch the surface of our vast number. It would leave more than three millions untouched within the ranks of our Southern Zion. Suppose we take just three millions of those that would be left after one in fourteen had given one dollar per week, and ask half of these to give fifty cents per week and the other half to give twenty-five cents per week. This would produce an annual income of five hundred and eighty-five millions for Southern Baptists. Add to this the twelve millions and we would have five hundred and ninety-seven millions flowing into the channels of kingdom service every year.

Suppose we look at it from another angle. Let three million five hundred and seventy-five thousand Baptists give ten cents per week. This would produce an annual income of more than seventeen million. This is nearly twice as much as the total objective set for Southern Baptists for 1927. There is still another way to look at the matter. Let Southern Baptists tithe their income for just one year, and we would put into the kingdom work one hundred and fifty million. This would be more than sixteen times as much as we are asked to give to our Cooperative Program for 1927.

Some conclusions from the above observa-

First-Southern Baptists are robbing God of more than one hundred and forty million annually.

Second-Our causes are all suffering on account of our failure to honor God with at least a tenth.

Thrid-We are shut off from the rich fullness of God's blessings.

Fourth-We will never be able to enjoy the spiritual and material prosperity that God has promised us until we cease robbing Him.

Fifth-Have we any right to ask God for His favors upon us in any way until we have first treated Him right?

SOME ASSOCIATIONS ARE GETTING READY

Some weeks past we sent out a letter to all of our pastors, asking that they begin to plan for a county-wide Stewardship campaign. Some of our associations have taken to the suggestoin and are already planning for such work.

I quote from two letters received recently. These letters suggest a fine plan for doing the Stewardship work. Rev. W. L. Meadows of Scott County states:

"I am writing to tell you about our plan formulated for a county-wide training school. We are planning to have a training school at Harperville for all Scott County. The school will begin on the third Sunday in July and continue one week. We plan to use A. H. S. buildings for convenience." Rev. L. A. Materne of Lamar County writes:

"The Executive Committee of Lebanon Association in its regular meeting at Hattiesburg, May 25, said: 'We recommend one big Stewardship Rally Sept. 7, at Big Level the day before the meeting of the Association, and invite Deaton to be with us on this occasion. Second, That we arrange for three general stewardship meetings over the Association, as follows: Wiggins-Oct. 5; Sumrall-Oct. 6; Greens Creek-Oct. 7, and that we ask Deaton to cooperate with us in these

"The plan is easy. We are going to organize a Stewardship class in every church that will let us before the time for the 1927 Budget."

I want to commend the plan which these two wide awake pastors are endeavoring to use in their counties. Let each pastor see to it that his association plan to put on between now and November 1st, such training schools. This will have a telling effect upon our work, and will make our Every Member Canvass this Fall an easy

We should have not less than a thousand churches teaching this work between now and November 1st. It will not take us long to do it if every one will take hold of the matter and buckle down to the task. Let's do it!

MOVIE SPECTACLE OF BAPTIST HISTORY PLANNED

Chas. F. Leek, Publicity Secretary

If the plans of Dr. Edgar Y. Mullins, president of the Southern Baptist Theological Seminary and the Baptist World Alliance, are carried to their ultimate conclusion a gigantic movie spectacle depicting Baptist history from the days of Jesus to the present will be released at the Baptist World Alliance meeting in Toronto in 1928. The idea comes to Southern Baptists at a time when worldly agencies have monopolized the moving picture and when many minds are prejudiced against any use whatsoever of this marvelous invention. However, those who witnessed the Home Mission Board's presentation of its Mountain School Work at the Houston Convention by means of the movie, and those who saw the war picture, "Fit to Fight" or the Anti-Saloon League's re cent picture can see the wonderful possibilities for lasting good in President Mullins' scheme.

It will be the effort to make the picture as realistic as possible. A group of American Baptist tourists will go to Palestine and there portray at the exact spots in the exact manner those precious New Testament scenes. The group will be on location also in Egypt, India, Asia Minor, Greece, Italy, Germany, France, England, New England, Virginia and elsewhere. The historical facts will be gathered and an experienced scenario writer engaged to adapt them to movie technique. Experienced operators will also accompany the party.

While the project has not yet been announced broadly until at this time, President Mullins has had assurances of hearty cooperation from men in whom he has confided and has received many letters from members of the executive committee of the Baptist World Alliance pledging their support. Dr. Mullins is in New York this week conferring with the Hon. Carl Millikin, former moderator of the Northern Baptist Convention who is now engaged in movie production.

The picture will be made next summer in all probability. Dr. Mullins will consult with European representatives of the Baptist World Alliance this fall about the matter.

President R. W. Weaver of Mercer University has gone to Bermuda for rest and recovery of his health.

Already pastors are writing us for envelopes and offering to get the subscriptions for The Baptist Record. We are grateful for the cooperation of the brethren. We shall be glad if every pastor will give his people a chance, where the paper is not already in the budget.

It is a rather general complaint that the Southern Baptist Convention doesn't have time to attend to all its business in so short a time. But there was one time or more when the President called for miscellaneous business and there wasn't any.

It is our purpose to publish something of the reports of special committees at the Convention as we have space for them, not only in order that people may know what has been done, but what is proposed to be done hereafter. This is done that the people may have an opportunity to make up their minds as to the right thing to be done. These things will be "open for discussion", and everybody will have a chance to say his say within reasonable limitations. Not everybody may speak in a Convention. More may speak through the paper. This purpose is specially applicable to two reports which were carried over till next year that everybody may be informed, and may form an intelligent opinion. These are the reports of the Committee on Business Efficiency, of which Dr. Crouch is chairman, and the Committee on Basis of Representation, of which Dr. Mullins is chairman.

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Mississippi Woman's Missionary Union

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MRS. W. J. PACK, 5th District, Laurel
MRS. J. A. TAYLOR, 6th District, Broo

Attention First District

The Baptist W. M. U. will hold their District Meeting with the D'Lo Baptist Church June 8-9. On Tuesday evening we are to have an address from a Home Missionary and a Foreign Missionary and a good program for all next day.

All missionary societies in Copiah, Simpson, Smith, Rankin, Hinds, Madison, Yazoo and Holmes are urged to be present and help to make our District Meeting a help and inspiration.

Attention Second District

There are sixteen counties in Second District as follows:

Tunica, Coahoma, Bolivar, Washington, Humphreys, Sharkey, Sunflower, Tate, Quitman, Le-Flore, Tallahatchie, Montgomery, Carroll, Grenada, Panola, DeSoto.

There are thirteen Associations in Second District, as follows: Riverside, Bolivar County, Deer Creek, Sunflower, Leflore, Quitman, Montgomery, Grenada, Carroll, Tallahatchie, Panola, Tate, Coldwater.

The Annual Meeting of the Second District will be held in Clarksdale on June 15-17, opening on the evening of the 15th at 8:00 o'clock. We are anxious that as many ladies as possibly can will come and spend the night. An interesting program is being planned as there will be State, Home and Foreign Workers besides splendid talks from many of our District and Associational leaders. Those going to spend the night please send your names to Mrs. G. W. McGaha, President of Clarksdale W. M. S. and she will provide for your entertainment.

Let me insist that you come to this meeting and bring the largest delegation possible from your society.

Clarksdale throws her doors wide open and invites you. Won't you come?

-Mrs. M. F. Doughty, Sincerely, Vice-President of Second District.

Ridgecrest Calls

The call of the Ridgecrest spirit with its inspirational, informational and recreational hours rings out clearly in the minds and hearts of the Y. W. A. girls who have had the privilege of going to one of our Y. W. A. Camps. The coming of the June days remind us that the Third Y. W. A. Camp will soon be here-June

Mrs. W. J. Cox, our charming W. M. U. President of the South, will be there to lead the evening devotionals on the theme "Star Trails". There will be foreign and home missionaries who will have classes each day. Then there will be fun, frolic and fellowship that you will never be able to get away from. Had I space I could tell you many more things of interest about those ten days-but this is the thing I am eager for just now, that you Y. W. A. girls send in your enrollment at once then write me YOU WILL

Mothers, send your Y. W. A. daughters.

-Fannie Traylor

Convention Notes. Tuesday Afternoon Session After singing hymn, "Jesus Shall Reign", and

repeating the Tithing Message, Mrs. Lee Shahan, Tennessee brought a good devotional.

Plan of Work followed in which few changes were made.

Mrs. A. J. Aven reported for the W. M. U. Advisory Board of the B. B. I. Mrs. J. M. Flennikin for the Southwestern Training School.

Under "W. M. U. Specials" the S. S. Board Bible Fund was discussed by Dr. Van Ness. The Board generously offers \$15,000.00 this year for rural work, even though the W. M. U. did not make use of the ten thousand this past; over \$4,000.00 of the amount has not been called for. However we are happy to say that Mississippi used her \$600.00, meeting the same with another \$600.00. May we not ask for a larger sum this year, since it is so generously offered, and since our rural churches need the W. M. U.?

Next followed the Margaret Fund Report. It was of unusual interest this year because it arrived on the tenth birthday of our Margaret Fund and there were two of our children present to attend the "party". It happened that it was also the birthday of our general chairman, Mrs. Frank S. Burney, which caused an additional flutter of interest, as she lighted the ten candles on the beautiful birthday cake from which the various state chairmen drew the soft-hued ribbons and told us of the progress of this work as it has grown in strength and scope and far-reaching influence. Through the years 139 young folks have profited by its scholarships. Splendid talks were made by our Margaret Fund children, Esther A. Witt (whose parents are missionaries at Balboa, Canal Zone, Panama), and Bently Glass, son of W. B. Glass, our missionary in China, and himself a volunteer for the same field after he shall have completed his training in this country. In gracious and beautiful words they gave expression to their appreciation of what this fund had meant

The Tuesday afternoon session closed with a fine inspirational address by Mrs. Janie Cree Bose, principal of W. M. U. Training School. Choosing as her theme the scripture, "How shall they preach unless they be sent?" she laid upon our hearts the more than 100 young men and young women, who have not only volunteered for foreign service for Christ, but who have spent time and money and sacrificial effort in preparing themselves for service, only to find that Southern Baptists have failed to make the financial provision which will enable the board to send them.

Tuesday evening was Missionaries' Evening. After singing "Jesus Shall Reign" Miss Emma Leachman led the devotional. "The Christian shall be like a palm tree" was her theme. The women Home Missionaries were introduced. Dr. Gray spoke on "Watchman What of the Night"? After special music, Miss Mallory introduced the Foreign women missionaries. Then Dr. Love brought a message on "A Vital Touch at the Home Base". After prayer and announcements great hour was adjourned.

Wednesday morning was the "Tithing session." The devotional was led by Miss Addie Cox, missionary to China. Following the discussion and adoption of the Plan of Work, presented by Mrs. W. J. Neel of Georgia, and the singing of "When

Baptists All Learn How to Tithe," there was an inspirational address by Mrs. Carter Wright, president of Alabama W. M. U., "The Tithe: God's Law, Our Test and Opportunity." This is to be printed and distributed, so I shall not spoil it for you by random quotation. Mrs. F. W. Armstrong of Missouri presided during the open discussion which followed, when with beautiful ceremony one of the lovely little tithing pins, designed by Miss Whitfield of Virginia (designer of our W. M. U. pin), was presented to Mrs. Cox, at which time all state leaders also put on the pin for the first time, and at the close of the session large numbers of the tithers present supplied themselves with pins, which were on sale at the W. M. U. booth in the basement. "Jesus Wants Me for a Tither" was sung by 21 little Sunbeams, and then "Pay the Tithe" by the entire as-

After singing "Jesus Shall Reign", opening the Wednesday afternoon and last session, your Secretary led the devotional service. The report of the Personal Service Chairman, Mrs. P. A. Eu-bank, was most encouraging. "Our Seed Corn" bank, was most encouraging. was the title under which Dr. J. W. Cammack, secretary of the Education Board, sought to deepen our sympathy and co-operation for our Christian schools and colleges, and no better emphasis could have been brought to bear upon his remarks than two very fine young Indian women from the Nuyaka Indian School of Okmulgee, Okla. One of them, Miss Shepherd, a teacher, stirred our hearts with her beautiful message, and in a later session of the general convention it was our privilege to hear the other young woman sing a gospel song in her native tongue. It seemed significant that over and over through the sessions of Wednesday, different speakers should quote the verse, "As the Father hath sent me, even so I send you," one of them being Miss Shepherd.

A sweet Memorial Service followed. Then came reports of committees, announcements and elec-tion of officers. The Convention closed with a heart searching message on "The Co-Operative Program" by Mrs. J. M. Dawson.

It is said that more than one-fourth of the Baptist churches in the South reported no baptisms in 1925. These churches ought to change their name. Why call a church Baptist if it doesn't baptize anybody? John the Baptist was so named because he kept the River Jordan

The Supreme Court at Washington has refused to interfere with the segregation law, that is the law of any state or ordinance of any city which forbids white people to live in a negro section or negroes to live in a white section. The city of Indianapolis, Indiana, is said to have an ordinance forbidding white or colored people to move into a section occupied by the opposite color without the written consent of a majority of the residents. Even on the Mosaic ground of "the hardness of your hearts" such an ordinance may be a good peacemaker.

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B. Y. P. U. Department

"We Study That We May Serve"
Auber J. Wilds, Field Secretary

Report on General B. Y. P. U. Organization

This is the General B. Y. P. U. Standard of Excellence and the basis upon which the District B. Y. P. U. Banners will be awarded. Fill this in for work done since last June first and bring with you to the convention in your district.

I. Organization

- 1. Officers. Do you have the following officers: Director, Associate Director, Secretary, Chorister, and Pianist?.....
- Committees. Do you have the following committees: Executive, Extension, and Efficiency?.......
- 3. Departments. Do you have at least one each of the Junior, Intermediate, and Senior B. Y. P. U.'s? State how many.....

II. Meetings

- Weekly Assembly. Do you have a weekly assembly of all the unions, either before or after the regular programs, with a report of the general secretary?
- 2. Monthly Council. Do you hold a monthly council of officers and committees?
- 3. Social. Have you held a general social for all the unions during the past twelve months?.....

III. Educational Work

- Baptist Literature. Do all your unions use the B. Y. P. U. literature published by the Baptist Sunday School Board, Nashville, Tennessee?
- 2. Standard Requirement. How many of your unions were A-1 for the past quarter? (50% required)
- 3. Extension Work. (1) Has any one, or a group of persons, visited another church during the quarter, to organize another B. Y. P. U., encourage an existing union, or conduct a study course?
- (2) Did you have one or more representatives at the last associational B. Y. P. U. convention or training school?
- (3) Did you have one or more representatives to attend the last state B. Y. P. U. convention?......

IV. Church Relationship

- 1. Church Control. (1) Did the church elect your general officers and Junior and Intermediate leaders?
- (2) Did the church approve the election of all the other B. Y. P. U. officers?
- Enrollment. What per cent of the B. Y. P. U. possibilities for the Junior, Intermediate, and Senior B. Y. P. U.'s are enrolled in the unions? (50% required)......
- 3. Preaching Attendance. What per cent of those attending the B. Y. P. U.'s for the quarter have stayed for the evening preaching services? (75% of the average B. Y. P. U. attendance required)

Total No. B. Y. P. U.'s in church,....

Total membership,...

Total number church membership,...

Total number B. Y. P. U. possibilities in your church,...

Signed:

General Secretary.

Address..., Director

McAdams Organizes Adult Union

...., Pastor

We are glad to have a letter from Director W. C. Hester of the Mc-Adams Baptist church saying that they had organized an Adult Union. This means that some of the members of the church who have never had the privilege of training and who are too old for the regular senior B. Y. P. U. can have a training service of their own. We congratulate the church on this additional union.

Gillsburg Holds Training School

It was the privilege of the State Secretary to be with Pastor E. A. Sandifer for five days for some study course work with the two churches, Gillsburg and Mt. Vernon. The work was reorganized and the Gillsburg church starts off with three splendid unions and the plans for adding the Adult union to the list. Bro. Sandifer is a wide awake pastor, leading his people in a great way. He believes that the future church members depend largely on what we make of the young people today, and he is therefore doing his best to train up a generation who will appreciate first things and put them first, and who will be able to serve in a much larger way their generation than we have this. Prof. Burris was elected B. Y. P. U. Director and we look forward to hearing great things from them. The Mt. Vernon young people came over to Gillsburg for the class work and thus took advantage of the course.

Mt. Olive Intermediates A-1

We are glad to announce that the Mt. Olive Intermediates under the splendid leadership of Mrs. J. M. Adams has reached the A-1 Standrd and their goal now is 100%. That is a worthy goal and will inspire the members to do their best. Their new officers just elected are: President, Joseph Gatewood; Vice-Pres., Mary Polk; Sect., Leora Lewis; Librarian, Mary O. Byrd; Pianist, Rosa Bell Allbritton; Chorister, Willert Kelly: Treas., J. C. Milling; B. R. L., (one for each group) Ruby Milling, Lurlene Windham, Willie Mae Day. Group Captains, Pernecie Stroud, Edward Byrd, Mary Zell Lewis. This is a fine line up and will lead the union in its great aim.

Beaumont Intermediate B. Y. P. U. Have Chicken Fry

The Beaumont Intermediates had a glorious time Friday evening, May 28th, at a chicken fry.

28th, at a chicken fry.

This was held on the beautiful banks of Leaf River in the moonlight. Many interesting games were played.

Last, but not least, a bounteous supper of chicken, fried at the river, was very much enjoyed.

—Alma Adams, Corresponding Secretary.

SOUTHERN BAPTISTS AND INFLDELITY W. Lee Rector, Oklahoma Baptist University

Sin grievously afflicts mankind. Its untimely role everywhere marks human activity. Its loveless urges universally blanchen human hearts. Its dominion is tragic and defeating. As would be expected, sin is manifold in expression but invariable in nature. Whatever be its character, it is universally base and destructive. One would expect the instructed to leave off the most reprehensible sins, but evidence often reveals lamentable remissness in such matters. As touching present-day sins, infidelity, unfaithfulness, actuates much reprehensible behavior. It induces partiality, prejudice, littleness, nad disloyalty. As used herein, unfaithfulness means a deviation from truth, a declination from God's love, and an over-weening emphasis upon naturalism in mundane activities.

Unfaithfulness and Partiality

Unfaithfulness to God induces partiality. Some thinkers are inexcusably guilty of regularly identifying science with evolutionary scientists. Such identification is obviously unfaithful and partial. Orthodoxy is not a synonym for intellectualism. Actually the heart is a primary factor in the Christian doctrine. Notwithstanding this fact, orthodoxy requisitions all of the intelligence of the race. Evolution-ists and liberalists have not preempted all thought-power and thought-privileges. All verities are not evolutionary judgments. To ig-nore or inveigh against the tested judgments of orthodox Christians is downright dishonesty. When thinkers make evolutionists and liberalists to be the custodians of science

they disclose in such conduct inexcusable bias. The thoughtful must ever condemn such favoritism.

Science is fair. Its content is tested and proved. It demands that data for judgments be present and inclusive. Now, the leading evolutionists and liberalists of the world admit that the evolutionary hypothesis is unproved; that is, they admit that the evolutionary hypothesis is a mere assumption, or better a "guess". In the light of such an admission, why should Baptist statesmen confer upon them the honor of being the custodians of truth? Why should they make evolutionary science the depository of knowledge, when evolutionists confess that evidence for their assumption is not present and inclusive.

It should be declared from the housetops that science cannot be identified with "guessers". If not with "guessers", then with whom can it be identified? It can only be identified with "knowers". Accordingly, "guessing" evolutionists and liberalists cannot qualify as truth's custodians. In standing for truth, tested and proved, present and inclusive, orthodox Christians qualify as real scientists and as defenders of truth. Baptists, who identify science with evolutionists and liberalists, are unfaithful to the Book of Books. Such favoritism is partiality and such partiality is an earmark of

Unfaithfulness and Prejudice

Unfaithfulness to God induces prejudice. Some thinkers are inexcusably guilty in regularly identifying orthodoxy with approved ignorance, antiquated customs, and anthropomorphic worship. Such identification is unjust. Orthodoxy is not a synonym for ignorance. Orthodoxy is not opposed to education, it regularly encourages research and study. Orthodoxy is not wedded to antiquated forms and procedure, it regularly utilizes every invention which aids progress or its program. Orthodoxy is not anthropomorphic, it regularly proclaims the worship of an infinite, limitless, and intelligent spirit, not a god with a human form. Orthodox people do not worship humanly created gods but they worship Jehovah God, an Infinite Spirit, the Maker of human forms.

Science is just. In procedure it (Continued on page 12)

Blue Mountain College

SUMMER SESSION

Began June 1st, 1926, and runs for two terms of six weeks each. Our high school department has been abolished for the regular session, but for the summer we are offering considerable high school work, in addition to extensive college courses. Two units of high school credit, twelve semester hours of college credit, may be secured by attending twleve weeks. We accept men students of unquestioned character during the summer term.

Registrations for the regular session beginning in September are coming in rapidly. Check for twelve dollars will secure room in the regular boarding department or in the industrial home.

Send for catalogue or summer session announcement.

LAWRENCE T. LOWREY, President, Blue Mountain, Mississippi.

Sunday School Department

June 6 R. A. Venable

Jacob and Esau (Genesis 33:1-14) Introduction-Our last lesson left Jacob at Bethel, the scene of his dream vision. He comes before us again after more than twenty years. The vicissitudes and experiences through which the years had carried him are both interesting and instructive. In our last lesson he was fleeing from Esau, who vowed vengeance against him. Our present lesson presents him as moving forward to meet Esau, whom he had so grossly wronged in robbing him of his birthright and the blessing of their old father, Isaac. The twenty years through which he had passed, full of cunning trickery, furnish a lurid background of the incidents recorded in our present study. On his arrival at Padanaram, Jacob entered upon a series of events wholly unlike any hitherto encountered by him. Twenty years in Haran, crowded with experiences, wrought a salutary effect upon his life, character and career. (Read Gen. 29:1-31,55; 32:1-32.)

1. The hour has arrived. "Jacob lifted up crisis is on. his eyes and looked, and behold Esau coming and with him four hundred men and he divided the children unto Leah and unto Rachel and unto the two handmaids." (Ver. 1.) The approach of Esau was not a surprise to Jacob. He had been made aware of his coming. The meeting could have been avoided if Jacob had chosen to go back to Schechem, another way. These four hundred warriors must have appeared to Jacob as a formidable foe. His fears must have bordered upon despair. Yet he does not lose his nerve, nor play the craven coward. With composure and wisdom he arranges his company in such an order as to surfer least possible disaster, in case Esau should make a hostile attack upon them. The order of arrangement was such as to provide the greatest safety to Rachel and her son, Joseph, who occupied the center of his heart's best affections. "And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost." (Ver. 2.) Partiality was one of the outstanding weaknesses of Jacob's character, and did much to destroy the tranquility of his life and the peace and happiness of his family. It is a foe to the highest and best interest of family life, and the good order of community life. It often comes to expression at the cost of justice and the sanctity of all human relations.

But whatever else may be said of Jacob, he cannot be accused of cowardice. "And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother." (Ver.

SUNDAY SCHOOL LESSON 3.) He went forward as God's cripple without hesitation or lack of courage, prepared to bear the brunt of Esau's attack. He threw himself in between his loved ones with a readiness to die, if need be, that the enemy should walk over his dead body before the hand of harm should fall upon his loved ones. In his approach to Esau, there was no show of hostility, but, according to Oriental custom, in a friendly approach one held in esteem, he bowed himself near to the ground seven times. Approach, even a foe, in the spirit of friendly interest and kindness, and the best that is in him will spring to the front. Kindness begets kindness. Whatever may have been Esau's motive in marching out to meet Jacob, all hostility has been overcome. "And Esau ran to meet him and embraced him, and fell on his neck and kissed him; and they wept." (Ver 4.) Esau moves true to form. His impulsive nature has not changed. Under the impulse of an awakening of the tender affection, which bound him to Jacob in the days of their youth, so long dormant, but not dead, he rushes forward to embrace the brother, who had cruelly wronged him. The tears which came unbidden washed away the enmity which rankled in the heart of Esau for twenty long years, and the sense of remorse from the heart of Jacob. The sincerity and interest in Jacob are manifest in the question he asked. "And he lifted up his eyes nad saw the women and the children: Who are these with thee? And he said, The children whom God hath graciously given thy servant." (Ver. 5.) Esau had not kept trace of Jacob during his absence, knew nothing of his marriage, and the growth of his family. Jacob's reply came of an abiding sense of God's guiding hand in his eventful life. The inquiry of Esau and Jacob's answer were followed by such formalities as the importance and dignity of the occasion required. "Then the : handmaids came near, they and their children. And Leah also and her children, and bowed themselves; and after came Joseph near and Rachel and they bowed themselves." (Vers. 6-7.) The order of this courtly performance was such as to honor Esau by the entire family as a distinguished personage, closing with a climax expressive of Jacob's special consideration for Rachel and her son Joseph. The whole scene sets the seal of genuineness and fullness of Esau's forgiveness, and Jacob's joyful recognition of the abundant pardon which meant so much to his future and that of his household.

This whole procedure shows that Esau was possessed of some excellent qualities, among which forgiveness is outstanding. No Christian virtue is more insisted upon by the Master than that of forgiveness. "Except ye forgive men their tres-

passes, neither will your heavenly father forgive you your trespasses. Christ forgave and prayed that those who slew him upon the cross might be forgiven. Jacob, before this meeting, while yet in doubt as to Esau's feelings toward him and fearing he was coming with hostile intent, had sent to him a caravan as a present, hoping to appease him, in case his anger was still burning in his bosom. To this horde or company Esau's next question refers. "And he said, What meanest thou by all this company which I met? (Ver. 8.) No doubt the servants who carried this present to Esau informed him that it was a present from Jacob. Desiring not only to have the servants' statements confirmed by Jacob, but also in a tactful way to remove from Jacob's mind the slightest ground of suspicion, that his forgiveness was vitiated by the spirit of commercialism. His forgiveness was full and free. Jacob's answer was most discreditable, since it had the flavor of a suggestion that Esau's favor could be bought. So he said, "To find favor in thy sight". Esau's reply was so delicately put as to avoid any suggestion, calculated to mar the tranquility and beauty of this reunion, after years of estrangement, "And Esau said, I have enough, my brother; let that which thou hast be thine." God had blessed Esau with flocks and herds, possibly quite as much as he had blessed Jacob. Esau's sale of his birthright and loss of the blessing attendant upon it had not affected his material prosperity. He makes no mention of God as the source of his prosperity as did Jacob. There is a striking contrast between the motives which prompted Jacob to offer his gift to Esau, at first, and the motive which prompted him to insist upon his taking the proffered gift after the reconciliation.

"And Jacob said, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand, for as much as I have seen thy face as one seeth the face of God, and thou wast pleased with me. Take, I pray thee, my gift that is brought to thee; because God has dealt graciously with me, and because I have enough. And he urged him, and he took it." (Vers. 10-11.)

The motive of fear first prompted Jacob to offer the gift to Esau, the motive of gratitude prompted him to offer the gift the second time and urge its acceptance. Jacob was grateful to God who had so graciously prospered him and guided him through the adversities of life into which his own perversities had driven him. The high level to which the forgiveness of Esau had lifted him enabled him to survey the entire field of God's gracious dealings with him through the years of his fugitive life. As a token of his grateful recognition of God's favor to him he urges Esau to accept the gift. Besides the loving forgiveness of Esau whose unrelenting wrath had driven him forth as a fugitive on the earth, inspired in him a boundless sense of gratitude which he sought to express in a gift commensurate with the magnanimity of

Esau's forgiveness. Esau's fine sense of the delicate situation, and fullest appreciation of the purity of Jacob's purpose accepted the gift in the spirit in which it was offered.

As we ponder over this dramatic scene in the lives of the two brothers, occupying the center of the stage, we can scarcely decide to which to award the highest praise. Esau is at a discount in Biblical history and in the public evaluation of his character. The enormities which dim the luster of Jacob's character and conduct do not becloud the life and career of Esau. He appears, in our lesson, as generous, considerate, affectionate and forgiving. He possessed a high sense of appreciation of the finer things of life and was responsive to the kindness and good will of men. Prof. Sampey's estimate of him is scarcely fair in the light of the fraud practiced upon him by his mother and brother, Jacob, and the adverse conditions which environed him. "He was a man whose animal appetites ruled him. Hunger in the sight of an inviting meal could not be resisted. He sold his birthright for one mess of nottage. (Heb. 12:16-17.) Voluntary polygamy among the heathen was an index to his character. He did not appreciate the value of the spiritual blessings granted to Abraham and Isaac. He longed for temporal prosperity and worldly power. He lacked the firm will and pious aspirations of Jacob. We hear of no Peniel in his history." Heart of the Old Testament. (P. 37.) A careful comparison of Esau with Jacob will show that the fundamental difference between the two brothers was that Jacob was religious in the light of the historic conditions under which they lived. They were men of their time. We of ours.

BRITISH BAPTISTS HOLD SUCCESSFUL ASSEMBLY By Our British Correspondent

The annual assembly of the Baptist Union of Great Britain and Ireland, held in Leeds at the beginning of May, is likely to go down in history as "The Unreported Assembly."

The first session opened on the afternoon of Monday, May 3. A few hours later the general strike commenced, and next morning the ordinary British newspapers did not appear. A few journals issued small sheets, sometimes of only one foolscap page typewritten; these of course dealt only with the strike news.

The newspaper conditions are even now (May 12) not normal, and none of the religious weeklies have yet resumed publication.

This is peculiarly unfortunate from the point of view of Baptists. American Baptists would have been interested in the proceedings of an assembly presided over by Dr. Rushbrooke, who, as Baptist Commissioner for Europe, represents them as well as his own countrymen.

Dr. Rushbrooke's presidential address had fortunately been set up in type before the meeting, and copies will doubtless be sent to the leading American Baptist papers. Notwith-

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untrymen. s presidential adely been set up in eeting, and copies ent to the leading papers. Notwithendorsed by the British Assembly:

"A 'historic episcopate' possessing an authority derived by succession from the Apostles-we may leave aside the doubtful character of the history, but we must ask: Does the theory fall into line with the principles of Jesus? The conditions under which the powers are exercised may be varied or modified: an episcopacy may be 'constitutional' instead of 'monarchical' but to acknowledge the necessity of an 'order', episcopal or presbyteral, without whose participation the Church cannot commission a brother to obey his Divine call to the ministry of the Word: is not this to impair the liberty of the Christian society? Of course all must be done 'decently and in order'; but the fellowship of the believers is competent under Christ to decide its procedure. Even in these high matters Evangelical freedom is not subject to the veto of legal regulation. And here may I refer to the Lambeth Appeal of 1920? It is, let me say with all possible emphasis, a notable and noble historic document, dignified, courteous and brotherly in language and in spirit. We rejoice that its authors made their approach in such worthy and gracious form; but we find ourselves, through the value we set upon liberty in Christ and the lessons taught through centuries of our history, unable to accept the restraint which a rule of Episcopal ordination would impose. It is true that we who are now in the ministry might somehow escape re-ordination, but this does not meet the case: the liberty of our successors is at stake; and we cannot 'put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear.' Who of us would or could question the validity, sufficiency, and authority of the ministry exercised by Robert Hall, an Alexander McLaren, a John Clifford, a Charles Haddon Spurgeon? Say you, the examples are carefully chosen? I select well-known names only because they make an immediate appeal as illustrations; but our conviction rests not upon special cases or conspicuous personalities. Faithful ministers of village churches; men of the past, 'the unknown good that rest in God's still memory folded deep'; the obscure saints that in our day exercise their gifts as men of God, bearing to small companies in remote places the consolations of the Gospel-we think of these. Theirs are the heroic ministries that in simple loyalty, and with splendid self-sacrifice, have built up churches of Jesus Christ. We dare not question their sufficiency; and (what goes still deeper) we dare not presume to limit our Lord's freedom to send others into the ministry with the same inward call from Himself confirmed by His Church in the same way. In the Report of the proceedings of the Joint Conference at Lambeth Palace there is included a document containing a statement by the representatives of the Church of England: We rejoice that in the first report of our Conference all the members

unanimously agreed that the episco-

pate should be accepted for the

united church of the future as the means whereby the authority of the whole body should be given to the ministry.' The responsibility for the documents in that Report is, as a resolution of our Union Council expressly states, hmited to those who prepared them. I have neither time nor desire this evening to discuss those documents as a whole; but candour and simple honesty compel me to say publicly that no representative Baptist body in this country would endorse the statement I have read; neither the Council of the Union, nor a single County Association, nor so far as my knowledge of them goes, any one of our churches. That is not the direction in which we look for the advance of Christian unity."

It was peculiarly disappointing that the industrial conditions in England prevented the launching of the ministerial superannuation scheme for which elaborate preparations had been made. Items of interest, in addition to the historic statement represented in the Reply to Lambeth and Dr. Rushbrooke's address, include a remarkable exposition of 'Conversion and Baptism" by Dr. A. C. Underwood, of Rawdon College, who has already made his mark as preacher and author. A new figure on the Union platform was the Rev. J. O. Hagger of Glasgow, whose speech made a great impression. Mr. Aubrey, the general secretary, has strengthened his hold on the denomination during his first year of administration. He has also revealed himself as an effective platform speaker. Dr. Everett Gill of the Southern Baptist Convention delighted the assembly by presenting Dr. Rushbrooke, on his own behalf and unofficially on behalf of his Convention, a chairman's mallet of Palestinian olive wood, with an inscription.

The closing address of the Rev. Gilbert Laws produced a deep impression.

The Baptist Missionary Society reported a deficit of over 30,000 pounds upon this year's working-the most serious shortage in its history. The society has appointed a special commission to look into the matter.

The annual missionary sermon was preached by the Rev. W. A. Cameron of Toronto, whose visit has strengthened the hold upon British Baptists which he established as a special preacher at the Stockholm Congress of 1923.

The Rev. H. C. Mander of Bristol was elected vice-president of the Baptist Union and will therefore next year succeed Dr. Rushbrooke in the presidential chair.

VINDICATED

W. J. Epting

To one who is a close observer it is evident that many people today are more anxious to have the approval of the multitude than they are to do the will of God, more especially when doing His will brings hardship and results in criticism. Men seem to want the approval of the religious world more than they want to conform to the Christian

principles laid down by the Christ of Calvary. Their convictions change with the popular tide registered by an assembly giving expression to its feelings. There are two forces swaying men, the one is finances and the other is publicity; some men manage to always be on the side where the dollars are most likely to roll in, and there are others who like to see their name in print and resort to all kind of schemes to get a favorable mention on the printed page. Men talk about being vindicated as if the approval of the multitude was the only motive they had in view. Men's heart fail from fear and they launch into a tirade on destructionists and critics as if God had specially chosen them to bombard everything out of agreement with their feelings. The worst critics among us are those who are expending their energy criticising the critics. The little stream that flows out of the mountain pure and sparkling passes the habitation of man and is polluted, fouled, discolored, and spoiled, but it flows on over sand, pebbles and rock and emerges again pure and sparkling. There are times when seemingly the plans of God are annulled, but His purposes flow on; the stream may be diverted, polluted, discolored, but it flows on till it reaches its destination.

The Priests in Christ's day were vehement, hateful, bloodthirsty; the stream of God's blessing to the world was diverted and stayed and stopped, it went underground through the rocky tomb and came out as the river of life, the River of God. Christ bound, condemned, scourged, bleeding and crucified has meant the salvation of men and the undoing of the powers of darkness.

Calvary, the grave, the throne, is exemplified in the tragedies of the world when man has attempted to overthrow the work of God, but we must not interpret our work as God's work, for they may differ greatly. We must not magnify the folly of men till we lose sight of the praise God can get out of it. Stephen was stoned but the stones coming on him did not prevent his seeing Christ standing on the right hand of God. Our need is for a faith that does not stand on circumstances or on man's wisdom "that your faith stand not in the wisdom of man but in the power of God". We need a reverence that fears neither men or devils, "the fear of man bringeth snare", the only place of safety is in the fear of God. My prayer is that God's people be anxious only for the approval of God; man's approval is weak and faulty and wavering, but the approval of God makes us fearless, "the righteous are as bold as a lion". God's victorious army have the life of God in their heart and not merely a theory about God in their head.

DEAGAN TOWER CHIMES

THE MEMORIAL SUBLIME TERATURE INCLUDING TESTED PLAN FOI CURING CHIMES SENT UPON REQUES STANDARD SETS \$6,000 AND UP

standing the strike, the address was delivered to an assembly that crowded to the ceiling the largest Non-conformist building in Leeds and was received with enthusiasm. Its title was "Protestant of the Protestants"; and its statement of the Baptist position will undoubtedly reassure those on the western side of the Atlantic who have gained the impression that some serious cleavage exists between the British and American sections of the Denomina-

Thursday, June 3, 1926

A similar significance attaches to the Reply to the Lambeth Appeal of

The reply, which was ur nimously approved by an up-standing assembly, expresses with extreme courtesy of form, but with uncompromising directness, the convictions held by British Baptists. It is understood that it was prepared by a committee, of which Dr. Rushbrooke has acted as chairman, and that the leading part in its drafting has been taken by him and by the Rev. M. E. Aubrey, the secretary of the Union.

The conclusion of the document is that: "Union of such a kind as the Bishops have contemplated is not possible for us."

The statement leading up to this includes a description of the Church from the Baptist point of view, a confession of the headship and sole authority of the Lord Jesus Christ, a refusal to concede to ancient creeds a place comparable with that of the Scriptures and statements regarding ordinances and the ministry. Some extracts may be given:

"In our judgment the baptism of infants incapable of offering a personal confession of faith subverts the conception of the Church as the fellowship of believers."

"The Lord's Supper is observed regularly and devoutly by our Churches. Its value for us depends upon both the presence of our Lord and the faith with which we receive the bread and wine that show forth His redemptive sacrifice; but not upon the official position of a celebrant or upon any change in the elements due to words of consecra-

"We hold firmly the priesthood of all believers, and therefore have no separated order of priests. The ministry is for us a gift of the Spirit to the Church, and is an office involving both the inward call of God and the commission of the Church. We can discover no ground for believing that such commission can be given only through an episcopate, and we hold that the individual Church is competent to confer it . . . any full description of the ministerial functions exercised among us must also take account of other believers who, at the call of the Church, may preside at the observance of the Lord's Supper or fulfill any other duties which the Church assigns to them."

The statement contains much else of interest, and probably American papers would wish to print it in full.

The presidential address of Dr. Rushbrooke may be regarded as an exposition of the leading ideas underlying the Baptist Reply. We quote one section which was warmly

(Continued from page 9)

suspends judgments, never prejudges. To contend that orthodoxy is a system of more or less organized ignorance is downright unjust. Orthodox thinkers will increasingly protest against such injustice. When Baptists try to buttress their views by hiding behind the imputed ig-norance of their brethren, they are certainly hard pressed. Such tactics are actuated by prejudice and a sense of insecurity.

Orthodoxy is not against progress. It seeks all fact, encourages all investigation, and rejoices in all truth. In fact, orthodoxy is a veritable hand-maiden of true science. When men assert that present-day orthodoxy is opposed to science and progress, they either proclaim their own ignorance or reveal their own bias. When professed fundamentalists dub orthodoxy as unprogressive they make their beds with liberalists and fraternize with the enemies of Christ. Preference for the opinions of intellectuals (?) causes them to pre-judge their brethren. Prejudice induces unjust criticisms, unfair methods, and unseeming attitudes. Prejudice is another earmark of infidelity.

Unfaithfulness and Littleness

Unfaithfulness to God induces littleness. Some thinkers are inexcusably guilty in regularly disparaging against orthodox educators and ministers. For one to question the validity of the evolutionary hypothesis is no occasion for another to question his ability. Such disparagement is obviously childish. Orthodoxy is not a synonym for intellectual poverty. To attribute inferiority, ignorance, and duplicity to orthodox thinkers is downright unmanly. Littleness ever belabours the world. May God give us men who rsie above childishness in hours of crises and who stand big-hearted, big-souled, and big-minded in the hours of need!

Science is honest. Accordingly, scientists yield to the sense of chraity and fair play. Why should one be cried down for proclaiming supernaturalism? Why should one be condemned for being dubious about the verity of evolution when its votaries admit that it has not been proved? Why should one be dubbed narrow, simple, and ignorant for refusing to believe when evidence is not present? Is it a crime to insist upon evidence being present and inclusive? Is it not just as wholesome for orthodox Christians to use question marks as it is for evolu-tionists? Surely it is childish to inveigh against one's brethren.

The challenge of this hour is for men to act like men. May we "put away childish things". Like Paul, may we leave off the aspects of childishness and put on the aspects of manliness. The writer insists that orthodox thinkers satisfy science in demanding htat facts be present and inclusive, and that such action frees them from the contumely often heaped upon them by their liberalistic kin. When adults act childishly and unmanly they are obviously unfaithful to their God, to their obligations, and to their breth-

ren. Littleness is the third earmark of infidelity.

Unfaithfulness and Disloyalty

Unfaithfulness to God induces disloyalty. Some thinkers are inexcusably guilty in regularly compromising with modernistic fads and forces. The modernist universally substitutes human programs for heaven's plans. Pussy-footing is contemptible. In the light of the teachings of the Book Divine, such activity is tremendously represensible. A man is a mutt who muddles his mind with a mess of man-made manuals.

The writer believes that all Christians should be tactful and considerate; that conditions obtain now and then in which it were better to withhold opinions; but he cannot believe that present-day conditions among Baptists importune the redeemed to shut their mouths about Christ's deity and the deviltry caused by liberalistic views. He believes that we should proclaim our faith in Jesus as the God-man and proclaim our fealty to heaven's program among the sons of men. If the children of darkness challenge the chlidren of light surely the latter must fight. In this hour of rationalistic tendencies we have no alternative other than affirm openly and above-board our belief in the deity of Jesus Christ. This must be done simply, boldly, clearly, and unequiv-

ocably.
When tidal movements, world-wide in their scope, every day challenge the Lordship of Jesus and play His Kingly and Lordly personality down to the level of man, when thoughtforces, dawning and tempting, regularly create a psychology which hinders the spread of the Gospel and fosters compromise and cowardice among the sons of men, I say that when such is the case, a failure to proclaim our indignation at such destructive behavior and a failure to reveal our passion for heavenbought, heaven-sent, blood-redemption indict Souther Baptists of disloyalty to their laster and reveals us in a role of excusable remissness.

How can we look at His thorncrowned brow, His nailed-pierced hands and feet, and His spear-thrust side without girding ourselves for battle with every liberalist who depricates His suffering and sacrifice? Or how can we behold these things and not scrap every man who attempts to fraternize with or to defend liberalists? How can we look at the environings of His love, the beneficence of His grace, and the benedictions of His life without renewing our allegiance to the King of Kings and Lord of Lords? Brethren, in the name of God, in the name of the Ministry of Grace, in the name of the redeemed, in the name of Dad and Mother, for the sake of all that is high, holy, and good, let's condemn every thought and act on the part of all men in all the world in all the ages which endangers the rule of righteousness among the sons of men, and which plays down the all-glorious, incomparable, majestic personality of the Prince of Peace to the level of carnality! Brethren, Christ's glorious name is

challenged now. In the light of such a challenge we can do no less than speak for Him. Let's speak so clearly, so forcibly, and so plainly that all doubting Thomases, compromisers, and devils can understand! Let's be loyal now-not tomorrow-but now! The writer believes that the present situation challenges Southern Baptists to pray for impartial attitudes and judgments, to work for charity and candor, to live for bigness and manliness, and to honor God and heaven's program among the sons of men.

A person is a prince who primes his personality with the power of the Prince of Peace.

HIGH SPOTS OF THE WORK AT THE BAPIST WORKSHOP 1925-26

Building-The Baptist The Workshop. This was managed largely by Rev. J. D. Franks and a local Building Committee. A small house was built. It consists of a reading room, an office, and a larger assembly room. The lot was purchased last year for \$2,000. The building and the lot are now worth about \$4,500.00. The local committee are personally assuming a debt of about \$600.00. It is hoped this can be cleared during the summer months.

2. State Student Conference. This was the second State Conference, the first one having met at Hattiesburg in 1924. There were about 100 out of town delegates registered. The program was one of the strongest of any of the State Conferences.

3. The Baptist Student received

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more subscriptions this year than last. We secured last year 43, whereas our records show now for this year a total of 129. We plan now to include this in our budget for next year.

Thursday, June 3, 1926

4. Welcome program for the Freshman at the Workshop was held at the beginning of school. The play "The Bidders" was presented.

5. First Student Training School of two simultaneous classes was held in November. Mr. Wilds and Mr. Farmer each taught a book. The B. Y. P. U. Manual and Plan of Salvation had already been taught this year.

6. Join the Church Day was observed the first Sunday in October. 37 girls placed their letters in the local churches. In the month there were 11 others who did the same thing. There is now a total of 105 girls who belong to the churches

7. A class in the Life of Christ was taught during November and in December Rev. Franks lectured for one week on Famous Women of the Bible.

8. At Christmas a pageant was presented by members of the Senior class. We had as our guests about 25 little children. The girls had dressed the tree and furnished the

9. A special Thanksgiving service was held early that morning at the Workshop. Gifts in fruit and groceries were made by the girls and later in the day distributed among people of the city.

10. At the Christmas Tree the students presented the State Secretary with a purse of \$54.50 to be applied on the piano debt. This is the largest gift we've had for that

11. A. & M. Social held at Baraca Tabernacle. About 150 boys came over and furnished the program and the refreshments for a joint social

12. Special series of studies for the Life Service Band offered, covering a period of about 8 weeks.

13. A S. S. Institute was held. Mr. Byrd, Mr. Hunter and Mr. Gardner each had a part in it.

14. The Reading Circle was started with 44 charter members. There are 83 enrolled in it today.

15. A Flu epidemic at the college brought on a quarantine, so for three weeks S. S. was held at the Workshop. This was the first time we had really needed more room.

16. Revival at the First Church started in March. Dr. Dillard spoke daily at the noonday meetings for two weeks. This was an outstanding period in the year's work.

17. The first B. S. U. Course that we know anyhting about being taught was offered in March. There were 44 girls who took the course and completed the examination and received the B. S. U. Certificate. Dr. Dillard presented the awards.

18. A class in poster making was conducted in April. It lasted for one week. Result, many new posters.

19. Life Service Band put on a little play-"The Way Made Plain" at Central Methodist church and at Salvation Army Chapel.

20. Saturday given over to pep and stunt meetings to boost the work. Programs in April and May given every Saturday to boost the coming Birmingham Conference for next fall.

21. B. S. U. week observed. Juniors give play to help on piano debt. Annual B. S. U. Banquet held on Saturday night. Initiation of new B. S. U. Council members on Monday night.

22. Special Mothers' Day Program given at the First Baptist Church.

Special Features and Observations

All but 35 of the 322 Baptist girls have joined S. S. this year. In practically every case we know why the girl has not come.

There are 26 sets of Baptist sisters on the campus.

Each girl attending S. S. has been adopted by some Baptist lady in town who is known as her Sponsor Mother. We have 12 girls to the group, and we have 27 Sponsor Mothers.

We have published a little monthly paper known as "The Baptist Workshop". It has carried news, editorials, songs, announcements, etc. From the ads we have cleared about \$40.00, which has been applied on the piano debt, except for about \$27.00 which was used in making a cabinet.

Each month report cards of the religious work done by the girl have gone home either to the parent the pastor. One month we mailed them to the girls. The last month they go to the parent, and give a complete record of the entire year's work.

One-half of the S. S. Orchestra at the First Baptist Church is made up of college girls. Practices are held once a week and on Sunday mornings at 9 o'clock.

Our Baptist girls have been among the leaders on the campus. On the B. S. U. Council we have the President of the Sophomore Class, the President of the Y. W. C. A., the Vice-President of the Senior Class, a representative from the Spectator,

Thrift

Anyone's first and best victory is the avoiding of needless expense.

A young man may be as proud as Lucifer but there is no sacrifice of pride to help the bride and save a servant's wage.

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield, President.

O. B. Taylor, Vice-President. 32 members of the Student Government Honor Council, and one of our Baptist girls led the Junior class and another the Freshman class.

Our organizations are 4-2 at the Workshop and 2 at the church. They are S. S., B. Y. P. U. at the churches -Y. W. A. and Life Service Band at the Workshop.

Daily noon prayer meetings have been held. These last for about 20 minutes and are conducted by students, faculty, visitors and friends.



CLASSIFIED "WANTS"

This paper reaches 50,000 people. Rates for want ads 2c per word—cash with order.

FOR SALE—A Scholarship in the Draughon's Business College, Jack-son. Apply to The Baptist Record,

SAVE ONE- CLOTH DIRECT FROM THIRD ON CLOTH LOOM TO YOU

Dimities, Ginghams, Art Silk Striped Madra and boys' Shirts. Write for free samples MCNAGHAN MILL STORE, Dept. A., Green

An early morning watch has been

Student courses have been offered

in all the work, with 237 awards.

Two Bible classes were held during

the year. About 100 different girls

were in these classes. No college

There have been 74 girls who have

made 100% according to the 6 point

record system for at least one

month. One girl has made 100%

every Sunday since she came last

September. There are several oth-

ers who have made 100% with a few

Some of the special activities of

members of the Life Service Band

Substitute Teachers for Sunday

Serving on Membership Com-

Helped in Cradle Roll Department.

Helped Pastor East End Church.

Led singing in Intermediate De-

Taught S. S. Class at Andrews

Led Student Volunteers at college.

Taught classes at Salvation Army.

Group Captain of B. Y. P. U.

Chapel on Sunday afternoons.

Led Vesper services.

Got up missionary play.

Led prayer meetings.

Took part in play.

Poster chairman.

partment and S. S.

observed by a few girls.

credit given.

exceptions.

School Classes.

It's Easy to Kill

Mosquitoes

Z-zing! Slap! But in a few seconds he's ack again. Slapping at mosquitoes orries you more than it does them. And so could be entirely rid of them so aily! Simply close doors and windows and blow Bee Brand about the room.

Bee Brand Insect Powder will kill every one and it's easy and safe to use. It's a powder. It can't explode. It can't stain. It's harmless to everything except low it in the aiz-from a piece of paper. Ou can burn it in the room.

It also kills Ants. Fleas, Flies, Roaches, Vater Bugs, Bed Bugs, Moths, Lice on Fowl, and many other house and garden insects. Get Bee Brand in red sifting top cans at rour grocer's or druggist's, lousehold sizes, 10c and 5c. Other sizes, 50c and 10.0. Pufer gun, 10c.

If your dealer can't supply ou, send us 25c for large touschold size. Give dealer's hame and ask for free booklet.

It Kills There, "a guide for killing house and garden pests.

McCormick & Co. Baltimore, Md.





TATE ATOM

(Continued on page 16)

Mississippi Baptist Hospital

JACKSON, MISS.

This HOSPITAL is modern throughout. Every department is fully equipped.

Complete staff of capable Physicians and Surgeons. Graduate Nurses in charge of all departments. Patients have first Consideration.

WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY PHONING OR WRITING MISS JULIA DAINWOOD, SUPERINTENDENT

WOMEN

labama

MISSISSIPPI COLLEGE Senior Class-1926

Adcock, Harold I. (Distinction),

Allen, Roger Lee (Special Distinction). Noxapater.

Allen, Webb D. (Special Distinction), Braxton.

Barret, Elizabeth (Special Distinction), Edwards.

Bates, Clifton Faust, Gloster.

Berry, Curry B., Florence. Berry, Wayne Finley (Summer), Georgetown.

Bigham, Samuel Turner, Pontotoc. Blanton, Joseph Arnold, Acker-

Bond, Bernard Batson (Summer), Jackson.

Booth, Benjamin Atley (Summer), Mathiston.

Branton, James Rodney (Special Distinction), Columbia.

Burghard, Julius Ernest (Summer), Macon, Ga.

Byrd, Knollis E. (Summer), Mil-

Caughman, Willie L. (Summer), Magee.

Causey, Emerald Marlin, Liberty. Childress, Alfred Henry (Summer), Sardis.

Clemmer, William Ray, Ripley. Crawley, Ralph W., Star.

Dickens, Quentin Stokes (Distinction), Greenwood.

Duncan, Joseph Martin, Ripley. Evans, Walter Sharp (Distinc-

tion), Carthage. Farish, Herbert James, Noxapater. Farr, Eugene I., Meridian.

Gilchrist, Malcolm Daniel, McNair. Gillentine, William Andrew, Jr.,

Green, Aucie R. (Special Distinction), Clinton.

Gregory, Hollingsworth Franklin (Summer), Shelby.

Haire, Lawrence Fernando (Summer), Pittsboro.

Hall, Wesley W., Jr. (Distinction), Shelby

Hardin, William S., Toomsuba. Helmes, James Ervin, Moorhead. Hendrick, John Edgar, Lena. Holcomb, William Benton, Jr., Brookhaven.

Horton, J. Earl, Walnut. Huff, Walter L., Sylvarena, Jenkins, H. Cohen (Summer), Lib-

ertv. Jones, Otis, McCall. Keen, Ela P., Weir.

Kendall, Theodore Hastings, Jr., Jackson.

Laird, Henry Gray, Florence. Langham, Rufus W., Clinton: Langham, Mrs. Rosella Pearson,

Latimer, Ruby (Summer), Wicksburg.

Little, Curtis Juan, Georgetown. Clarence Wilbourne, Lorance, Flora.

Lyle, Gilbert G. (Summer), Lena. McCormick, John Newton, Pela-

hatchie. McGee, Jason Guy (Distinction),

McGehee, Micajah C., Jr., Meadville.

Mangum, Claude Spurgeon (Summer), Magee.

Thomas James, Jr. Mayfield, (Summer), Las Cruces, N. Mexico.

Milam, Willie Ruth (Distinction), Hollandale.

Moore, Merrill D., Tupelo. Morgan, William Claude, New Au-

gusta. Mosier, Clyde Ray (Distinction), Enid.

Nichols, Ray J. (Summer), Hernando.

Parker, William Thomas, Hazlehurst.

Parkinson, Annette (Distinction), Jackson.

D. Cyperts (Summer), Parks, Sherman.

Pearce, Francis Weldon, Winona. Pierce, Alton Bryan, Union Church.

Pigott, Lavergn E. (Summer), Tylertown.

Posey, Ruby Henry, Flora.

Price, William Alexander, Inver-

Pringle, Thomas Neal (Summer), Biloxi.

Provine, Robert William (Distinction). Grenada.

Ratliff, Stanley W., Clinton. Ray, Oliver Thornton, Pontotoc.

Reagan, Mack D., Carthage. Ricks, Thomas A., Neshoba.

Ringold, Oscar E. (Summer), Wi-

Rogers, Robert G., Plantersville Rogers, Thomas Henry (Special Distinction), Florence.

Rushing, Carey J. (Summer), Clinton.

Russell, Arthur Lavelle, Forest, Louisiana.

Russell, J. A. O., Clinton.

Sheely, Clyde Quitman (Special Distinction), Pelahatchie.

Simmons, Alton C. (Summer), Hazlehurst. Simmons, Mrs. Irene Biggers

(Special Distinction), Eros, La. Simmons, Luther T., Clinton.

Smith, Gladys (Special Distinction), Brookhaven.

Smith, J. B., Moorhead.

Smith, May Eudora (Special Distinction), Bay Springs.

Spell, Jay P. (Summer), Columbia.

Sproles, Henry F., Bernice, La. Stanley, George S., Jr. (Summer),

Stanley, T. H., Holly Bluff. Street, James Herbert (Special

Distinction), Thaxton. Stubbs, Richmond R. (Distinction), Collins.

Sturdivant, Joel W., Sardis. Sullivan, Mrs. Tima Newsom,

Sumrall, Elisha Neal (Distinction), Crystal Springs.

Sumrall, Mrs. W. H., Clinton.

Sweeney, Alius Edward, Grenada. Thompson, Oscar William (Distinction), Clinton.

Townsend, Houston Harrell, Harperville.

VanLandingham, Jack Jennings (Distinction), West Point.

VanLandingham, Zack Jennings (Special Distinction), West Point.

Vinzant, Carey T., Burns.

Clinton.

Walker, Robert Pleasant (Distinction), Ellisville.

Walters, Thomas Jefferson, Ellis-Watkins, Ruth Helen (Summer),

Winstead, Wiley Wayne (Summer), Pelahatchie.

Wilson, John Kirkwood (Special)

Wright, Conrad W., Clinton. Yawn, Harley Shands, Brook-

M. A. Degree-Granberry, Leska, Flora.

Distinction), Tupelo.

haven.

SPLENDID MEETING AT CALHOUN CITY

It was a great pleasure to be with Pastor C. C. Weaver and the saints of Calhoun City in a meeting recently which lasted for eight days. As is my custom, no high pressure was used, no undue begging and persuading, the story simply told and an opportunity to confess Christ given. Without any hurrahing and the like, twenty some odd united with the shurch. The Spirit manifested Himself in many ways. Verily, the time was a season of spiritual refreshing to the visiting preacher, at least. I was entertained in the home of Mr. and Mrs. Edward Pryor, and will add, delightfully entertained. This young couple has been married less than a year, and I was privileged to be numbered among the first guests to be entertained in their new and lovely home. After having been entertained by some who have had years of experience, professing to know the "game", I am led to say that I hope this young couple learn no more about the art than they know now. Truly they made God's servant to rejoice through their kindnesses and courtesies, and have a way of making one feel at home.

The church at Calhoun City is different. Such a spiritual atmosphere as prevails is rare in this day of indifference. I think that I can speak with authority, since I devote six months a year to evangelistic work, and perhaps am in as great a variety of churches as any pastor in the state. The religious atmosphere at Calhoun City is great. Pastor Weaver is a good preacher and he serves a good people, hence their success.

Our meeting in Pontotoc begins the 20th of June. Rev. John W. Ham will do the preaching and Brother Edgar Lynch, Buie's Creek, N. C., will have charge of the music. The brotherhood is requested to remember us in prayer.

-Ernest L. Davis, Pastor, Pontotoc Baptist Church.

OPEN AIR MINISTRY IN CHICAGO

Moody Bible Institute

Four new motor busses have been dedicated to outdoor evangelistic work by the Moody Bible Institute of Chicago, which is adding to its equipment and personnel with a view to extending its open air gospel teaching during the coming year. Filled with students of the Institute, these busses are sent daily, and sometimes twice a day, to many parts of Chicago and adjacent territory where appeals are made to groups of men and women.

"Crime and lawlessness in Chicago

IN MEMORIAM

Ruth, the only daughter of Rev. and Mrs. Madison Flowers, died Saturday morning, May 15. She was born in Utica, Miss., Aug. 4, 1912. In her infancy Ruth was sick for a long time and though she lived for several years after she never fully recovered. The immediate cause of her death was pneumonia. She was a very devoted child. She was very kind and fond of quoting scripture, a favorite verse being "Be kind one to another, tender hearted, forgiving each other." Her body was carried to New Salem Church, 13 miles south of Carrollton, Miss., for burial. The burial service was conducted by the Methodist and Presbyterian pastors of Shelby, Miss., Revs. Jaco and Watson. The bereaved parents have the sympathy of the entire town and community.

Their friend,

-L. F. Gregory.

may be said to have reached their peak," said Dr. James M. Gray, president of the Institute, at the dedicatory services of the busses. "We are getting this new equipment into operation at a time when it is most needed, for the way to the greatest service tfor Christ lies out in the open air, out on the streets and highways where the eternal truths can be told to men and women who never enter a church."

The action of the Institute in extending its outdoor work is in line with increased activity in htis respect by other religious organizations of the city, and is in response to a growing demand being voiced in both May and ecclesiastical circles. Recently sixty pastors of the city have pledged themselves to street corner talks during the summer months. Newspapers have added their influence to the general plea for taking the church to the people instead of waiting for the people to come to the church. The Chicago Evening Post in an editorial of May 15, says:

"With every passing year it becomes more clearly evident that a walled-in gospel cannot save the world. The church must get back to the original methods. If a fishing boat or the crumbling stone circle of a wall was good enough rostrum for the Master, a stepladder or a soap-box should be good enough for any of his followers.

"It is obvious that the great masses of people will never be reached with the wonderful story of God's interest in their lives if the task of reaching them be made mainly a work within the walls of the churches and if the telling of the story be regarded as peculiarly the business of the paid preacher.

"The need of the world is an adventuring religion, which will leave the shelter of its temples of beauty, its cushioned seats and atmosphere of calm, and take to the highways, declaring to all who pass by the great truth that God cares about recent and la der o tired" beyon For his W cradle tles a blessi time i its w haust

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EAST MISSISSIPPI DEPARTMENT By R. L. Breland

Rest for the Weary

The 80 year old Confederate soldier had finished the parade in the recent Reunion; he sat down to rest and laid his gray head on the shoulder of his son, exclaiming, "I'm tired", and went out into the land beyond the mystic river.

For eighty years he had plodded his way along the trail from the cradle to the grave, fighting the battles along the way and enjoying the blessings as they passed by; but time in its ceaseless flight had done its work, his body had grown exhausted and the effort of the last march had proven too much for him. He grew "tired" and needed rest.

During the sixties, when young manhood was in flower, he marched day after day with scout rations, and heavy load with no ill effects. He returned to his Bonny Dixie when the war had ended and began anew the work of life where he left off four years before. Ruin was on every hand, but he was young and brave and strong, so he went to the task with cheerful heart and determined effort. As the years passed, the awful scenes of the war grew dim in his mind, but his love for the cause did not wane. Year after year he would meet "the old comrades" and recount the incidents of the battle fields. No doubt he delighted to meet his old fellow soldiers and for a few days live over again the happiness of a hundred battlefields.

Finally in this year of 1926, though aged and weak and tired, he could not resist the call of the "Re-union". He must meet the "old boys" once more and feel the thrill of the occasion. Happy greetings and joyous meetings no doubt he had, and forgetting that he was not as young as in days agone, he joined the ranks as the vanishing line of gray took up its march in its usual parade. His zeal and enthusiasm were greater than his strength, so he grew "tired". On the shoulder of his manly son he went to his long rest where no one can disturb his peaceful slumbers.

Let us believe that he was not only a soldier of the Confederacy, but also a soldier of the cross, and, therefore, when he fell to sleep on the strong shoulder of a son his redeemed soul went out to the loving Father where alone the tired and way-worn traveler can find real rest.

"There's a rest for the weary, There's a rest for the weary; On the other side of Jordan

There's a rest for you." Praise God: May we all find that "Rest for the weary" when, like the dear old soldier, "I am tired", and our soul goes out to God.

Notes and Comments

The church at Dividing Ridge, Yalobusha County, to which Rev. L. E. Roane came as pastor the first of the year, has revived its Sunday School, has a weekly prayer meeting, gave well to missions and two were baptized Sunday.

Rev. L. E. Roane preached at Scobey and Wayside the third Sun-day in May. These churches have been without a pastor since the resignation of Rev. T. J. Blass some

Lev. C. N. Callahan has been called as pastor of Mt. Sinai Baptist Church, Neshoba County, and has accepted. He lives at Philadelphia, and is convenient to the church.

Rev. George W. Nutt, of Lena, will preach at Hope Church, Neshoba County, the first Sunday in June at 11 o'clock A. M., also on Saturday before at 3 o'clock P. M. He will preach at Coldwater, 3 o'clock P. M. the same Sunday.

Scobey Church, Yalobusha County, has called Rev. L. E. Roane as pastor. He has accepted the work. Wayside, near by, will likely call him also. Bro. Roane is doing a splendid work since coming to this county.

A fuller account of the commencement of Mississippi College will be given in next week's issue. It was the most largely attended fro many years. The trustees have authorized the building of a new dormitory which had become necessary on account of hte growing enrollment. The sermon on Sunday was by Brother J. E. Wills of Hattiesburg and was greatly enjoyed. The baccalaureate address was by Dr. R. J. Bateman, formerly of Meridian, now of Asheville, N. C. It was a patriotic address in which the glory and promise of the South was beautifully portrayed.

HOUSTON CONVENTION WAS SUCCESSFUL ONE

Work of Southern Baptists Set Forward by Constructive Session-Set \$9,000,000 Goal

Among the more significant actions taken by the recent session of the Southern Baptist Convention were the following:

1. Refuted rumors of the prevalence of heretical views in the denomination by the prompt and unanimous adoption of a declaration voiced by President George W. Mc-Daniel to the effect: "This Convention accepts Genesis as teaching that man was the special creation of God and rejects every theory, evolution or others, which teaches that man originated in, or came by way of, a lower animal ancestry."

2. Gave the Co-operative Program the right-of-way as the most practical and efficient plan for providing support for the various missionary, educational and benevolent enterprises fostered by the denomination; discouraged all special appeals by individual interests, and upon recommendation of the Commission set up a financial goal of \$9,000,000 for the Co-operative program causes during

3. Instructed its general boards and institutions which have large indebtedness to arrange to extend these obligations over a brief period of years, if necessary, in order that the debts may be taken care of with-

out unnecessary retrenchment of the assistance in the song service. present work.

Would Enlist 500,000 Tithers

4. Authorized the Co-operative Program Commission to conduct a campaign during the year for the enlistment of 500,000 tithers among Southern Baptists, and to co-operate with the publishers of the various Baptist state papers in a campaign for increasing the circulation of those papers.

5. Deferred for a year final action on reports recommending the establishment of a central budget control, the reorganization of the executive committee and a change of the present basis of representation in the Convention.

6. Reaffirmed its unswerving loyalty to the Eighteenth Amendment to the Federal Constitution and the Volstead Act.

The session of the Convention this year was generally regarded as one of the most harmonious, constructive and forward-looking that has been held for several years. Nothing whatever occurred to mar the harmony and unity of the messengers or their determination to go forward with the main tasks for which the body was organized.

READY TO SERVE

Please permit me to say to the brethren, through the Record, that, after spending the winter and spring in Florida and other states, I am back in Mississippi, ready to assist any pastor in revival work who may feel that he needs such assistance as can render.

Due to unexpected changes in my plans I have open dates which I will e pleased to give to any church where I may be needed. Letters or telegrams addressed to me at Meridian, Mississippi, my home, will reach me promptly.

With much love for the brethren and prayers that this may be a Year of Jubilee among us, I am

Yours sincerely,

-Thos. J. Norsworthy, Meridian, Miss.

DEDICATION SERVICE

At Yockanookany Church, Attala County, Sunday, June 6th, 1926

Yockanookany Baptist Church has just completed her beautiful house of worship and will dedicate it to the Lord on the first Sunday in June. Dinner will be served at the church for all who will attend. Services will run through the day. Everybody is cordially invited to come and help us to enjoy the day. It is earnestly desired that all former pastors be present and respond with a short talk at roll call. Everybody who has ever been a member of this church is most cordially invited. It is the earnest desire of the pastor and local members that everybody who holds membership with us at the present will be on hand and answer to his or her name when the roll is called.

We are expecting several splendid singers from Jackson to be here to help out on the program. The choir from McAdams will render

We are arranging to take care of a large gathering of people. We are expecting at least one thousand. people present that day. Come, all, we will welcome you.

Tentative Program

13:00 A.M. Song and Praise serv-

10:30 A.M. Calling roll of former pastors, with short response from each.

10:50 A.M. Dedication sermon-Dr. J. S. Deaton.

11:50 A.M. Calling roll of membership. Dinner and Recreation.

1:30 P.M. Song and Praise service.

2:00 P.M. Sermon-Dr. J. S. Deaton.

3:00 P.M. Reading history of church from organization to date.

3:30 P.M. Round Table. Adjournment.

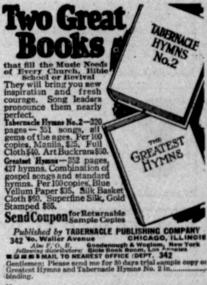
will be distributed all Songs through the program.

-H. C. Joyner, Pastor.

GRAY'S GINTMENT

BOILS, OLD SORES, BURNS

W. F. Gray & Co., 708 Gray Building, Rashville, Tenn.





..... State...

(Continued from page 13)

Sent birthday cards to every girl having birthday.

(These are the different activities. Many did several of these.)

One girl has taught a Chinese boy.

Special Visitors This Year

During the Student Conference a number of out of State visitors were present. Among them:

Miss Jessie Burrall.

Dr. McGlothlin.

Dr. R. G. Lee.

Mr. Auber J. Wilds and Mr. Farmer of Oklahoma present in B. Y. P. U. Training School.

Miss Fanny Traylor spent a week teaching Y. W. A. Manual.

Mr. Byrd, Mr. Hunter, Mr. Gardner of Kentucky present for S. S. Work.

Mr. Frank H. Leavell came for the B. S. U. Banquet and two addresses

Miss Louise Foreman spent over a week with us and taught a book on Soul-winning, in addition to holding conferences.

Dr. J. E. Dillard spoke for two weeks at our Noonday meetings.

Miss Pearl Caldwell, a returned missionary, visited us and spoke to the Y. W. A. and some visitors on her work in China.

Dr. Geo. W. Burroughs, who was in Columbus attending the Cumberland Presbyterian Assembly, visited the Workshop and made two addresses.

Mr. Merrill Moore visited the Workshop in the interest of the Student Conference last fall, and recently on behalf of the Birmingham Conference.

Dr. Gunter and Dr. Deaton were visitors while passing through Columbus.

Various Gifts to the Workshop During the Year

Mrs. Henry Propst, for chairs. \$ 5.00 Mrs. Donald Fraser, for chairs 5.00 Mrs. Sparks, undesignated,

used for desk	5.00
Mary Phillips, undesignated	10.00
Mrs. Griffith, Piano	5.00
Unknown, tuning piano	5.00
Mrs. Stevenson, for books	9.00
Mrs. Griffin, books	2.00
Mr. H. H. McClanahan, books:	10.00
Mr. Flournoy, table	5.00
Contribution, for table	5.50
Miss Jeff Johnson	
Kathryn Parsons, Piano	
Made from play for Piano	
1 ton of coal, by Mr. W. N. Pt	
Piano bench mended by Mr. without charge.	Bailey

10 cups and saucers were donated by Miss Louise Foreman.

Also a tray was given by her and Miss Von Hagen.

stove mat was donated by Mr. Deaton.

Simpson County Association is like all Gaul, it is divided into three parts. And they have their fifth Sunday meetings running at one

BOOK OF REVIVAL SERMONS

That have led 10,000 souls to Christ. "The Unpardonable Sin and other Sermons". By Evangelist T. O. Reese, D.D., Marbury, Ala. These sermons are sound, logical, Scriptural and hot with evangelistic fire. They abound in good illustrations. Order direct from the author. Price \$1.50 plus 10c for Postage.

A GREAT FAMILY GOBER'S GREAT "8" FEEDS
FOR HORSES, MULES, DAIRY, AND OX
POULTRY SCRATCH & MASH FEED
"FEED IS FOOD—HAVE IT GOOD"
GOBER'S GREAT "8" MILLING CO.,

SOUTHWESTERN

JACKSON, MISS.

The College of the Mississippi Valley MEMPHIS, TENNESSEE

standard college of arts and sciences with unique ideals and wholesome influences, a exceptional faculty of strong, scholarly Christian men who are great teachers. A nited and carefully selected student body. The most beautiful college buildings in a South, entirely modern and ideally equipped.

"A College for Those Who Discriminate"

.....

The Biggs Treatment

Famous throughout the South for twenty years because of its success in diseases of the nervous system, arterial affections, high blood pressure and other chronic afflictions. Private patients only. Room and special diet for limited number. No home treatment. Charges reasonable. If interested in health improvement write, giving full particulars. Address

THE SECRETARY

Box 410-Asheville, N. C .- 104 Woodfin St.

time. It was our pleasure to go at the invitation of Brother Z. T. Sullivan to the church in Jupiter neighborhood near D'Lo and preach in the afternoon. Brother Sullivan had already done good work in connection with the laymen and the ladies. Though the weather was hot the people listened to the message. More than a dozen churches were represented in the congregation.

HILLMAN COLLEGE FOR YOUNG LADIES

Clinton, Miss.

Best School Location in Mississippi

Member: Mississippi Association of Colleges; Southern Association of Colleges for Women; American Association of Junior Colleges.

Accommodations For Only Limited Number

Every dormitory room filled this session and many girls unable to secure places.

Write for catalogue.

Rooms are now being engaged for next session.

M. P. L. BERRY, President

Mississippi Woman's College

HATTIESBURG, MISS.

We are now receiving Reservation Fees for Session 1926-27. State whether you wish rooms in the Self Help Department, Dockery Hall, or in regular Boarding Department. The Fee is \$12.50. Send check to,

J. L JOHNSON, President,

.....

Hattiesburg, Miss.

YOUR PREACHER-From nerve-racking care concerning his future.

YOUR DENOMINATION-From inability to succor those whose distress call is daily heard.

YOURSELF-From responsibility for the suffering of aged and disabled veterans.

WRITE IT IN YOUR WILL—PURCHASE OUR LIFE ANNUITY BONDS

Ask For Our Booklet On Wills and Life Annuity Bonds

The Relief and Annuity Board of the Southern Baptist Convention

1226 ATHLETIC CLUB BLDG.

DALLAS, TEXAS

WM. LUNSFORD, Cor.-Sec'y.

THOS. J. WATTS, Associate Sec'y.

Attention, Young Women!

DO YOU WANT TO BECOME A GRADUATE NURSE?

The Hughla Dockery Training School of the Baptist Memorial Hospital will graduate forty in May. This, with the fact that we are building a \$400,000.00 addition to the hospital, means the school will be increased to its full capacity, enabling us to use forty more nurses for training. They occupy a splendid modern home with every convenience; fireproof, steam heat, hot and cold water in every room, tub and shower bath on every floor, swimming pool, tennis courts, etc. Complete maintenance, including uniforms, books, tuition and a monthly allowance is increased as the student advances in her training.

Train at the largest hospital in the South, now admitting over a thousand patients a month.

The demand for Graduate Nurses far exceeds the supply and upon graduation you will be immediately put on private duty and be independent for life.

For further information write at once to

MISS MYRTLE M. ARCHER

Baptist Memorial Hospital

Memphis, Tenn.